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CAN AFRICA BE WON

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THE AUTHOR AND TWO OF HIS BAGANDA BOYS.

CAN AFRICA BE WON

By

W. J. W. ROOME

L.R.I.B.A., M.R.I.A.I., F.R.A.I., F.R.G.S.

WITH AN INTRODUCTION BY

RT. REV. J. J. WILLIS, D.D., O.B.E.

BISHOP OF UGANDA

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THE BEARERS OF THE BANNER OF THE EVANGEL · WHO IN THE NAME OF CHRIST · IN THE POWER OF THE HOLY SPIRIT · IN THE LOVE OF GOD · ARE FACING ODDS THAT SEEM ALMOST INSURMOUNTABLE · BUT WHO ARE WINNING THE PEOPLES OF THE DARK CONTINENT TO THE GLORY OF THE CROSS · AND THE GRACE OF GOD

:: THE CHRISTIAN MISSIONARIES OF AFRICA ::

"TO LIFT THE SOMBRE FRINGES OF THE NIGHT,
TO OPEN LANDS LONG DARKENED, TO THE LIGHT.
TO HEAL GRIM WOUNDS, TO GIVE THE BLIND THEIR SIGHT,
RIGHT MIGHTILY WENT THEY.
FORTH TO THE FIGHT THEY FARED,
HIGH THINGS, AND GREAT, THEY DARED.
THEY THOUGHT OF ALL MEN BUT THEMSELVES,
THEMSELVES THEY NEVER SPARED.
THEY GREATLY LOVED,
THEY GREATLY LIVED—
AND DIED RIGHT MIGHTILY."

FOREWORD

THIS book has one purpose.

To reveal something of the Wonderlands of Africa, the conditions of the People, the extent and problems of Africa's Evangelisation, the life of its Missionaries, so that Home Christians may see, know and feel what their Representatives in the Advance Line of the Kingdom of God have to face.

Also, it is hoped some consideration as to ways and means, the personnel, and possibilities of the future may help to hasten the day when every Ethiopian's outstretched hands shall be grasped in loving and intelligent sympathy.

To assist in this object, let us glance at the past, till we gather some idea of the *Romance of the Church of Christ in Africa*. Let us picture the present conditions of the people, the forces moulding their daily life, and the environment of the Missionary on active service, till we may get a *Realisation of the African* and his needs, that will burn into our souls and we yield ourselves, and our gifts, to the Divine purpose, for the *Redemption of Africa*.

> " O then shall dawn the golden days,
> To which true hearts are pressing.
> When Afric's discordant strains shall blend,
> The One true God confessing.
> When Christly thought, and Christly deed
> Shall bind each heart and nation,
> In one grand Brotherhood of men,
> And one High Consecration."

The writer is a " mere layman," he has never had the honour of being a Missionary, but has had exceptional opportunities for seeing Africa, the Africans, and the Missionary at work. It must be clearly understood that he does not wish to give the impression that every Missionary has to face *all*

the problems dealt with, but that every Missionary will have to meet *some* of them continually.

Also, the conditions dealt with, indicating the environment of the Missionary, vary considerably in different districts, and under different Administrations. It can be well understood that Missionaries at work in Uganda, for instance, can form little idea of the difficulties a Missionary has to encounter in Portuguese territory. Neither can the Christianised Community in Nyasaland picture the life of the Cannibals in unreached areas, or the ways of the pigmy in the dense Congo Forests. If Africa is to be won, those engaged in the task, either at the front in the Land itself, or holding the ropes in the Homeland, must have an intelligent appreciation of the problems involved.

Ethiopia is stretching out her hands unto God. While Evangelical Christendom hesitates, halts, Islam is pressing the Koran into them—Rome is placing her rosaries and fetishes. A grasping commercialism is grinding dividends out of them—Moscow is taking them to her own land, and initiating them into her dread methods. If Africa is to be won, the King's business requireth haste !

W. J. W. R.

NOTE

This book, resulting from general reading as well as from personal experience, owes a debt to many missionary writers. The author wishes particularly to acknowledge quotations from "Africa in Transformation," by Rev. Norman Maclean; "The Golden Stool," by Rev. Edwin W. Smith; and "Laws of Livingstonia," by W. P. Livingstone.

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SKETCH-MAP OF MISSIONARY DEVELOPMENT IN AFRICA

INTRODUCTION

I COUNT it an honour to be invited to write a brief introduction to a book written by one for whose self-sacrificing work and quiet, unobtrusive personality, I have always felt the sincerest admiration.

Mr. Roome came out to Africa in middle life, at an age when most men look forward to comfortable retirement. Since then he has travelled as no other man has travelled in Africa, not only in the amazing distances covered but in the extraordinary simplicity of his personal outfit.

Quite alone, with only three Baganda boys as companions, cycling or on foot, he has crossed and recrossed Africa. Sleeping out anywhere in the tiniest of portable tents, carried like all the rest of his gear on the cycles, his powers of endurance and absolute indifference to danger have been remarkable. As one who has from time to time welcomed him back to Kampala, none too soon for a long overdue rest, I can testify to the sheer physical strain of travelling in Africa under such Spartan conditions.

Mr. Roome has travelled as the representative of the British and Foreign Bible Society. In that capacity he has visited the Mission Stations of half the Missions working in Africa. His primary business everywhere has been systematic inquiry into language conditions as they affect the great work of Bible translation, and the arranging wherever possible of language conferences, where language experts from a wide area can meet and discuss common problems.

The value of such a work to the Society is obvious, and it has given to Mr. Roome personally an opportunity literally unique of seeing, in their everyday working dress, missions of every conceivable variety ; and he has seen with a clearness of vision and a breadth of sympathy without which

such a book as this could not have been written. It is the result not merely of wide reading but of large experience and observation.

Without necessarily endorsing all his conclusions, I do unhesitatingly commend his book to all who are attempting to gain a comprehensive view of Africa, with its far-reaching problems and almost infinite possibilities, and who are concerned with the extension of the Kingdom of God in the great Continent.

J. J. UGANDA.

KAMPALA, UGANDA.

CAN AFRICA BE WON?

CHAPTER I

THE ROMANCE OF THE CHRISTIAN ERA IN AFRICA

THE first messengers of the Gospel carried the news across into Africa. The land had early welcomed the Saviour—as an infant His parents had sought refuge there from the fury of Herod. At the end of His life it was an African who bore the burden of the Cross on the way to Calvary. St. Mark, the Evangelist, is said to have come to the city of Alexandria, and established the first Christian Church there—a Church that has come through the centuries, and still exists as the Coptic Church, its present Patriarch claiming to be the 112th successor of St. Mark himself. Some story of these earliest days has come down to us.

Mark, the Pioneer Evangelist to Africa

Mark, according to an Egyptian tradition, was a native of Pentapolis, a province of Egypt, including five old Greek colonies, and remaining such for centuries after the Roman conquest. He may therefore be claimed for Africa. He belonged to a wealthy family which was ruined by an invasion of nomad tribes, while he was still a child. Peter became connected with his family by marriage, and Mark was early instructed in the Christian faith. His first visit to Egypt was probably about the year A.D. 45, when he was accompanied by Peter. Crossing the desert from Syria, they passed through Heliopolis to Babylon, near modern Cairo. There they sojourned for a time, Peter afterwards returning to Palestine, Mark proceeding to Alexandria and Pentapolis.

It is possible Mark wrote his Gospel with the help of Peter, during their stay in Babylon, the book being prepared for use in the evangelisation of Egypt.

Tradition tells that Mark's first convert in Alexandria was a shoemaker named Annianus. It is said that he cured him of some disease considered hopeless. Annianus, in his gratitude invited the stranger to stay in his house, and finally embraced Christianity. His example was followed by others, and when Mark returned to Palestine, which must have been before the end of the year 49, probably earlier, he consecrated Annianus as first Bishop of the new Church, with three priests and seven deacons as assistants.

In the year 50 we find both Peter and Mark in Palestine, on the occasion of the Council at Jerusalem. After this he returned to Egypt, where it is possible he stayed until the time of his death. The most probable year seems to be the eighth of Nero, or early in A.D. 62. The 25th of April was a great feast to Serapis, and in the year 62 this fell on a Sunday. Mark is said to have publicly denounced the approaching festival as idolatrous and impious, and thereby exasperated the pagans of the city, who were already concerned at the rapid spread of Christianity. The excitement ended in a riot on the Saturday, and towards evening the pagans seized Mark, and, tying a rope round his neck, dragged him through the principal streets of the city. At nightfall he was thrown into prison, where he was cheered by the vision of an angel strengthening him. On the following day he was again dragged round the city, probably in the triumphal procession of Serapis, till death ended his sufferings. He was buried in the Church of Baucalia, and for centuries afterwards the election of the Alexandria Patriarchs took place at his tomb.

The Heroic Church of North Africa

The Church of Egypt, thus founded by St. Mark, differs less from the Church of Egypt to-day, as far as its constitution and ceremonies are concerned, than almost any church

from the time of its first founder. By the end of the second century the Church had grown and flourished. Days of persecution had begun. Who does not recall the story of Perpetua and Felicitas, the martyrs of Carthage, put to death in A.D. 202 ? In the Valerian persecution the martyrs in Numidia wrote—" The dark prison soon shone with the illumination of the Holy Spirit." " Death is nothing, for the Lord hath taken away its sting and power. He triumphed over it on the Cross." The members of the Church were endowed with the greatest fervour and devotion, and the most extraordinary honour was attached to acts of martyrdom and confessorship. The North African Church is rich in names of great historical prominence. There is Origen, the famous teacher and writer of Alexandria, Tertullian the Christian Apologist and defender of the faith ; Athanasius, whose life and work will be held in everlasting remembrance for the magnificent stand he was enabled to make against Arianism, and on behalf of the glorious truth on which man's salvation depends—the true and Eternal Deity of the Lord Jesus Christ. There was also Augustine, Bishop of Hippo, near the town of Bone, in Algeria, who was a defender of the doctrines of Grace. Tertullian was the earliest Latin ecclesiastical writer, born at Carthage, educated for the profession, afterwards becoming a convert to Christianity, and one of its most zealous advocates. " An Apology for the Christians " was one of his books. Cyprian is supposed to have been born at Carthage, towards the close of the second century. He first taught others in rhetoric, but, converted to Christianity about 248 was made Bishop of Carthage, and for his refusal to sacrifice at the command of Galerius, the Pro-consul, was sentenced to be beheaded A.D. 258.

Augustine, born at Tagaste A.D. 354, was a Professor at Carthage in his heathen days, and taught there in a school for boys. Subsequently converted, he became Bishop of Hippo, and wrote with great force against all whom he deemed heretics. He died in A.D. 430 while the Vandals were thundering at his door.

For the first three centuries of its life the Christian Church was distinctly a Missionary Church. Its chief purpose was the spread of Christianity. It fought heresy bitterly, but for the great mass of people, creeds were a secondary consideration. Preaching the Gospel always took the first place.

At the middle of the second century, Justin Martyr wrote :—

" There is no people, Greek or Barbarian, or of any other race, by whatsoever appellation, or manners, they may be distinguished, however ignorant of arts, or agriculture, whether they dwell in tents, or wander about in covered wagons, among whom prayers and thanksgiving are not offered, in the name of the crucified Jesus, to the Father and Creator of all things."

Fifty years later, Tertullian, in his address to the heathen, said—" We are but of yesterday, and yet we already fill your cities, its lands, camps, your palaces, senate and forum —we have left you only your temples."

With the growth of the Church there developed also the aids to work. This is the period of the early Bible versions : the Peshitto and Syriac for Syria and Mesopotamia ; the Memphitic, Thebaic and Bashmuric forms of Coptic for Egypt and the Upper Nile Valley ; Latin for Carthage and Rome. Alexandria, for centuries the literary centre, became, too, the seat of a Catechumens' School, practically a Missionary College, from which trained workers were sent out to Africa, Europe and Asia. There, it is believed, the New Testament was translated into Latin ; and there, too, the Septuagint, the oldest Greek version of the Old Testament Scriptures, had been made many years before. This is known as the " Version of the Seventy " because the work was reputed to have been performed by seventy translators. More probably the translation was made for the use of the Synagogue at Alexandria, for which reason it is called the " Alexandrine Version."

Few sites of antiquity have a more wonderful story to tell than the peninsula on which lie the accumulated ruins of

the dead cities of Carthage. Phœnicians, Berbers, Numidians, Romans, Vandals, Byzantine Crusaders, and lastly the Arabs, have all left their traces. To-day in the strata of thirty centuries lie the mute evidences of long racial warfare, and the dethronement of past splendours. The city of the Sidonians was founded six centuries before Dido, daughter of King Mathan of Tyre, settled there with her fugitive Phœnicians, prior to 800 B.C. Subsequently Carthage became such a great centre of wealth and commerce that its population has been estimated between 700,000 and a million. Its immense palaces and temples were the envy of other nations. With all its splendour, paganism reigned supreme, till Christianity reached the city.

Among recent discoveries is the Temple of Tanit, where human sacrifices were offered by the Carthaginians to the goddess of that name, and to Baal Amon. In these sacrifices hundreds of children of the noblest families were offered up to satisfy the rage of the hideous god Baal, whose horned and bull-headed image stood in the temple in constant readiness to receive its living food. The arms of the idol were raised by pulleys. Amid the clashing of cymbals, the beating of drums, and a fanfare of musical instruments, the living sacrifices were thrown into its burning interior.

When Christianity arrived, it found a people so responsive that soon a Church was founded, that was to grow in influence for centuries. It was here that the council of 565 Bishops met in A.D. 411 to determine whether Christianity was to remain Catholic, or become Donatist. Some of the purest examples of early Christian architecture, and some of the largest Basilicas, are to be traced among the ruins.

Hundreds of tombs of martyrs have been discovered. An inspection of the coffins has frequently revealed three nails, indicating that the victim had been crucified.

Evidences of the extent of the early Christian Church are found along the North African littoral, and as far up the Nile as Khartoum, and the land of Meroe. What a mighty Church this must have been in the days of its spiritual power.

Almost blotted out by Islam, a remnant still remains in the ancient Coptic Church in Egypt, and also in Abyssinia. With the growth of this early Christian North African Church in the fourth and fifth centuries, its zeal seems to have turned from evangelistic missionary effort to violent controversy. In the earlier part of the reign of Constantine, arose the schism of the Donatists, and both the Church and the State were afflicted for upwards of a century.

The most violent of these Numidian Bishops was Donatus, from whom some have supposed that the Holy Faction was named. Controversy spread rapidly to all the provinces of North Africa, which entered so zealously into the ecclesiastical war that in most cities there were two Bishops, one at the head of the Græco-Latin party, and the other acknowledged by the followers of Majorinus. Unfortunately, this controversy grew to such an extent that the whole Christian Church was enfeebled, and in the sixth and seventh centuries fell a victim to the scourge of Islam. This promising North African Church perished, because it neglected to give the Bible in the vernacular to the people. The classical languages of Greek and Latin failed to uphold them.

Before these days, however, when the Church was at the height of its power, Alexandria was the great seat of learning as well as commerce. We have a record come down to us from those days, that must have sent a thrill of joy to every Missionary-hearted follower of Christ, in the old city of Alexandria. The Bishop of that city, named Eubogius, received a letter from Pope Gregory, probably about A.D. 598. This letter is no less than a report of the first band of Missionaries sent to the wild lands of England, at the close of the sixth century. This is what Pope Gregory wrote from Rome—

" As you not only do good yourself, but rejoice to hear of it in others, I repay your favour in kind, and tell you a tale not unlike your own. The English race, situated in the far corner of the world (gens Anglorum in mundi angulo posita) has hitherto been in unbelief, worshipping stocks and stones.

But, aided by your prayers, I made up my mind (it was God who prompted me) to send a monk of my own monastery to them to preach. With my leave he was made a Bishop by the Bishops of Germany, and with their encouragement reached that nation at the end of the world (in fine mundi) and now letters have just arrived, telling me of his letters, and his work. They show that he and those who were sent out with him, shine amongst that nation with such miracles that they seem to imitate the mighty work of the Apostles, in the signs which they display, and, at Christmas last, more than ten thousand English people, we are informed, were baptized by our brother and fellow-Bishop."

"I TELL YOU THIS THAT YOU MAY KNOW NOT ONLY WHAT YOUR WORKS ARE DOING AT ALEXANDRIA, BUT ALSO WHAT YOUR PRAYERS ARE DOING AT THE WORLD'S END. FOR YOUR PRAYERS ARE WHERE YOU ARE NOT—YOUR HOLY WORKS ARE EVIDENT WHERE YOU ARE."

Prayer in Christian Africa was answered in the conversion of Pagan England!

In the days of Constantine, the first Christian Emperor, Meropius, a Christian physician of Tyre, accompanied by his two nephews, Frumentius, and Edesius, travelled the waters of the Red Sea. Their vessel was wrecked on the coast of Ethiopia, and the two nephews were the sole survivors of the disaster. They became slaves, and were sold to the King of Abyssinia, who soon learnt to love them, and raised them to honoured positions. Shortly before the King's death he gave them their liberty, and made Frumentius the Administrator of his Kingdom, and the guardian of the heir to the throne. Frumentius used his influence for the temporal and spiritual welfare of the people. Having brought Christian merchantmen from Egypt to settle in Abyssinia, he visited Bishop Athanasius at Alexandria, and sought his help in the spreading of the Gospel amongst the Abyssinians. Athanasius made Frumentius a Bishop, and the head of the Missionary party which he sent with him.

Frumentius received the title Aba Salama, Father of Peace, and Abuna, our Father. This last title is still applied

to the head of the Abyssinian Church. The connection of the Egyptian and Abyssinian Churches still continues, and the Abuna is appointed by the Patriarch of Alexandria. Christianity made such rapid progress that about the year 500 it had covered the land. The Church seems to have manifested a Missionary spirit, and carried the Gospel to the tribes in heathen darkness around. It also created the Ethiopian translation of the Bible.

Its Decline and Fall

But suddenly disaster came. Theological discussions separated the Abyssinian Church from the rest of Christendom. As the North African Church was extinguished by Islam, the Abyssinian Church was holding its own against the followers of the False Prophet. The nation maintained its independence, though Christianity gradually sank to the level of the paganism as we know it at the present day.

In 1635 the first Protestant Missionary came to Abyssinia. His name was Peter Heyling, the son of a pious goldsmith of Lubeck. Hearing of the condition of Abyssinia, he went to Cairo, to wait for an opportunity of reaching the land. It soon came. The Abuna had died, and King Basilides sent an embassy to Egypt to ask for a new Abuna. Heyling was permitted to accompany this embassy on its return, and was thus assured a safe conduct.

Gaining the favour of the King, he soon exerted a good influence. He made no effort at proselytism, but tried to revive the decayed churches. He commenced a translation of the Bible into Amharic. In returning to Cairo in 1652, he was seized, robbed, and executed by a Turkish Pasha. Thus perished the pioneer Missionary of medieval days to Abyssinia.

Light through the Dark Ages

Christianity became almost banished from North Africa, before Central Africa had ever heard the name of Jesus. But the Missionary purpose never quite died out. Even in

the Dark Ages, the hearts of some men looked to Africa, and strove to send the Gospel to the now Islamised peoples of the North, with a view to conquering the land for Christ, Louis IX. of France undertook two crusades on African soil. Such were the Missionary ideals of his age. More in harmony with the Spirit of his Master was the journey of St. Francis of Assisi, made to Egypt in the thirteenth century. Many of his disciples went to Morocco, some to be slain by Moslem fanaticism. Perceiving the futility of this line of approach, Raymond Lull of Palma wrote books, which he hoped would, by appealing to the intellect, convince the Moslems of the truth of Christianity. With splendid perseverance Lull tried to rouse the Church of his times. In the whole range of Missionary literature there is little more impressive than his passionate appeals. Failing to obtain a response, he went to Africa himself, only to be put to death by the people he came to save (A.D. 1315). Early medieval Missions were largely concerned with Moslem Africa. For centuries the evangelisation of Pagan Africa was wholly in the hands of Roman Orders. In these, Portugal led the way with Prince Henry the Navigator. It was long before the Protestant nations woke to a sense of their responsibility to Africa.

The Dutch Colonists at the Cape of Good Hope were the first to attempt to introduce the Gospel to the natives of Southern Africa, though this only consisted of a little voluntary work on the part of a few Dutch ministers (1665).

An interesting story is given of this first effort to teach the slaves, the first consignment of which, six years after the establishment of the settlement, had been imported from West Africa. They numbered something over two hundred, of whom more than half belonged to the Company, whilst the rest had become, by purchase, the property of the free burghers. One of the first conditions, upon which these burghers became possessed of their slaves, was that the latter should be instructed in the doctrines of Christianity, and this principle was also observed with reference to the Com-

pany's slaves. Commander Van Riebeck accordingly commenced a school for slave children, and appointed as teacher his brother-in-law, Pieter van der Stael. The following is the interesting story in Van Riebeck's journal, which refers to this event—

" 1658, April 17. Began holding school for the young slaves, the chaplain being charged with the duty. To stimulate the slaves to attention while in school, and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco, when they finished their task. All their names were taken down, and those who had no Christian names had names given to them. All this was done in the presence of the Commander, who will attend for some days to reduce everything to order, and to bring these people into proper discipline, in which at present they appear to promise well."

Brandy and tobacco as prizes ! Plainly there was no Band of Hope in Van der Stael's slave-school. Unfortunately, troubles soon arose with the slaves, who found themselves to be numerically a powerful element in the community, and these troubles resulted in the closing of the school within a few weeks of its commencement. Van der Stael, the teacher, was apparently a man who had at heart the interests of Hottentots and slaves.

" In 1661," so the historian, Dr. Theal, tells us, " his term of service as Sick-comforter expired, and a new engagement was entered into for three years, of which the original record is still in existence. In this document it is stated that the Sick-comforter had been very zealous in trying to teach the Hottentots and slaves the Dutch language, and the principles of Christianity. His conduct in this respect having been brought to the notice of the Directors in the Fatherland, they entirely approved of it, and, to signify their satisfaction, they issued instructions that his pay was to be increased to £3 15*s.* a month, which was then considered a very large salary for his office. In the agreement, the work in which he had been engaged was recognized as a part of his future duty, though he was still to attend to the sick in hospital, and conduct the Sunday services. The whole number of

MATTHEW WELLINGTON

SURVIVOR OF THE THREE BOYS WHO CARRIED LIVINGSTONE'S BODY TO THE COAST.

Hottentots within the settlement at this time did not exceed 50 souls, so that the Dominie, as he was usually called, had not many of that people to labour among."

The Moravians followed (1737) with their pioneer, George Schmidt, who sought the conversion of the Hottentots till the work had to be abandoned, owing to the opposition of the Dutch colonists. Then came the London Missionary Society. Dr. John Vanderkemp arrived in 1798, and with him English Protestantism entered the field.

With the opening years of the nineteenth century, the great awakening of Missionary interest in England resulted in the formation of many Societies, which, during the past century, entered the Dark Continent. For half a century little beyond the coastline on the west and south was reached. The next phase of African Missions began with David Livingstone. In 1852, he started on his journey. " I will open a path to the interior or perish " he said, and for the rest of his life he devoted himself to this sacred task. Missionary effort followed his tracks, the lands he opened received the good news of Salvation. From the Cape to Nyasaland the " peoples who sat in darkness saw a great light " dawning. But many waited, waited long and in vain.

" Yes. . . . I remember him . . . perhaps 60 years ago . . . perhaps a hundred years ago. . . . I was a boy then . . . the white man with the Makololo carriers . . . he told us God made us all and loved us. . . . I forget what else . . . for he did not stay." So spoke Old Luchase of Livingstone.

" And then . . . yes . . . another white man came along . . . perhaps 20, perhaps 30 years ago . . . my children were grown up, and had their children . . . and he, too, talked of God and said He wanted us, and he taught us about the Son of God . . . but he, too, went away."

" And now I am old . . . my brothers are all dead . . . and this other white man has come . . . just for one day . . . and he says he wants to come back and teach us about the Son of God . . . perhaps he will . . but I am old . . . very old . . . and the others never came back——"

Livingstone passed through the Luchase tribe about 1853. Mr. F. S. Arnot passed in 1884. Mr. A. W. Bailey visited them at the end of 1912, and found them still unreached by the Gospel !

The Dawn of the New Day

Stanley's journey in 1875 laid bare the secrets of the great central lands, followed by the opening of Uganda, and its wonderful story, " The Miracle of Modern Missions." Krapf discovered the snow-capped mountains of Kenya and Kilimanjaro, and opened those mysterious lands to the Gospel. George Grenfell pioneered along the great waterways of the Congo, and the Ubangi, so effectively that the Baptist Missionary Society with their American and Swedish comrades, and others, have established a chain of stations for 2,000 miles into the interior. The altar of the Cathedral of the U.M.C.A. in Zanzibar stands on the spot where the old whipping post in the slave market once existed. A Christian village at Monsembe on the Congo has blotted out the old market where the living human victim used to be led around till all his joints were marked off for sale, and he was despatched and distributed.

Gordon, the Hero of the Sudan, worked and prayed for the redemption of that great wilderness, but did not live to see it opened to Gospel light and privilege. His memory, however, has been revered in the Gordon Memorial Mission of the C.M.S., and the other societies who have since united in that enterprise. Thus the continent is opening along the greater part of its extensive coast line, and its magnificent river systems, which in these days are being rapidly supplemented by the gleaming lines of rails, North to South and East to West. But vast areas are untouched, many millions are still living beyond the voice of the Missionary, and reach of " The Word."

The work of Africa's evangelisation is only in its youth. The real task is still ahead. When we compare our opportunities in Africa with those of the Early Church, when we

contrast our almost boundless resources with their slender means, with regard to both men and money, when we compare our strong Home Base with theirs, it will be seen how great is our responsibility, as well as opportunity, for opening up this Dark Continent to the " Light of the World." How that responsibility has been met, a thousand graves attest—holding all that is mortal of the great Pioneers of the Cross.

It is understood that Vachel Lindsay, on hearing of the death of Ray Eldred of the Congo, was moved to write his unique poem, " The Congo," with its beautiful picture of the redemption for which Mr. Eldred laboured and longed.

> " Then along that river, a thousand miles,
> The Vine snared trees fell down in files,
> Pioneer Angels cleared the way
> For a Congo Paradise, for babes at play,
> For sacred capitals, for temples clean.
> Gone were the skull-faced witch-men lean.
> There, where the wild ghost-gods had wailed,
> A million boats of the angels sailed
> With oars of silver, and prows of blue,
> And silken pennants that the sun shone through.
> 'Twas a land transfigured, 'twas a new creation."

How rapid has been the progress of the Evangel in Africa may be gathered from a few statistics. Stanley, in 1875, after his stay with King Mtesa in Uganda, sent home his appeal that some pious Missionary would come. " Here, gentlemen, is your opportunity." This letter was entrusted to a Belgian Officer, who was murdered in passing through the Sudan, the letter being recovered from his long boot. The appeal was published by the *Daily Telegraph* on November 15th, 1875. In April next year Alexander Mackay started for Uganda. Eight years later the first band of Baganda Christians numbered 38. To-day, in the whole Protectorate of Uganda, there are 500,000 Christians, Protestant and Catholic. The Anglicans have 400 schools, with 161,000 scholars, 2,869 places of worship, 70 native Clergy—Canons and Rural Deans among them—and 4,850 native workers.

In October, 1875, the Pioneers of the Livingstonia Mission

steamed into Lake Nyasa. When the Jubilee was celebrated in 1925 the Mission reported a European staff of seventy-seven, a native staff of 1,120, not including 1,551 teachers, a Christian community of 58,861 ; 772 schools, 43,492 primary and middle school pupils, besides 126 college and High School students. One member of the original band—Dr. Laws—still remains at his post. Few living men have witnessed such changes as he has seen in the life of a people.

The Nyasaland Mission of the Church of Scotland, started a year later, now numbers 15,000 baptised Christians, 300 schools with 15,000 scholars. Soon after, 1879, the Baptists commenced their Mission near the mouth of the Congo. Subsequently they carried that work for nearly 2,000 miles along that mighty river, and now, in 1926, they report 102 foreign agents ; 914 African workers (679 of them paid by the native church), a Christian community of 33,889 ; 992 elementary and other schools (including four training and eleven industrial institutions), with 28,335 scholars.

In 1896 British Officers saw the grove at Kumasi, on the Gold Coast, where the remains of human sacrifices were flung ; " the ground here was found covered with skulls and bones of hundreds of victims." King Prempeh, exiled after the war of 1895–6, returned in 1925 as a private citizen, and a Christian, to the city which no longer deserves the epithet " bloody." He who once presided over human sacrifices now serves on a Sanitary Board, and takes the chair at Missionary meetings in the Wesleyan Church. Then a Wesleyan Chapel was built under the shadow of the " execution tree." And now a great college, solidly built of stone, has been erected by the Wesleyans on land given by the Ashanti chiefs, and with money largely contributed by the people.

The extent of the Protestant Church in Africa, including Madagascar and the outlying islands, at the present time, may be gathered from the following : *Missionary force

* Statistics from the "World Missionary Atlas."

6,289. Resident Stations 1,403. Native staff 43,187 (of these 2,021 are ordained, and 2,656 are women). Organised Churches 10,592; Communicants added during the year 67,946; Christian Community 2,629,437; Communicants 1,015,683; Baptised non-communicants 812,723; Total baptised 1,830,582. Others under Christian instruction 721,421. Sunday Schools 8,892. Sunday School teachers and pupils 540,896. Native contributions to Church work over £300,000. Elementary scholars 900,000. We thus find that the present Christian Church represents 2 per cent. of the total population, and one in thirty of the possible scholars are under Christian instruction.

But what of the waiting lands and their peoples? They cry out for Light and Deliverance.

During the writer's recent visit to the American Presbyterian Congo Mission he had the privilege of meeting with them in their Annual Conference, in Luebo, when a memorable scene was witnessed. For thirty years this Mission has carried on a fine effort in the Kasai district of the Congo, principally among the Luba-Lulua people. For a quarter of a century they had endeavoured to gain the friendship of the kings of the Bakuba people, and had prayed without ceasing, that their hearts and their kingdom might be opened to the Gospel. It was a long-closed land. Once indeed, in 1902, the Mission Station at Ibanche, near the frontier of that kingdom, was burnt to the ground, the Missionaries only escaping with their lives; and in that day the appeal was coming from this kingdom, and the door was open, but, alas! the Missionary force was too small to make the most of the opening.

Then a new King came to the throne of these Bakuba people, Lukenga by name.

Two years before my visit Lukenga appeared as king for the first time before his people. In doing so, he stuck an eagle's feather into his hair, thus formally becoming their king. He made his appearance with a rolled-up leopard skin over his shoulder, another symbol of rule and authority.

Addressing the great assembly, and speaking in parable, as the African is so gifted in doing, he said :—

" The monkeys travel in herds, the elephants travel in herds, most of the animals travel in herds, but the leopard hunts alone. I am the leopard. In going into my Chieftainship, I am adopting a course that is contrary to that followed by my predecessors, in that I now publicly join hands of friendship with the people of the Mission. I take this step on my own responsibility, and invite them to place a station in my capital."

Promptly the message was taken to the Mission, and one of their number went to the capital to assure the king, that as soon as a Missionary could be spared, one would be placed in his Capital. In the meantime, an African evangelist was settled there and a school opened. Two years had gone by, and no Missionary had been available. Hearing that the Missionaries were assembled in their Annual Conference, the king determined to appeal to them in person. During this time of waiting, he had been seriously ill and left a helpless paralytic, but his mind was still keen and alert. One hundred and fifty miles from his capital he was carried by his faithful men. At last he reached the schoolhouse, where the Conference was assembled. Lying in his hammock with these men around him, he spoke again to the members of the Conference :—

" I have not come for nought, nor have I come with a new word before you. My predecessors have seen fit to refuse the people of the Mission, I alone have turned to them. For weary months you have put me off, saying ' to-morrow, to-morrow, to-morrow,' until my heart is sick. Now I have come myself before you to *demand* that a Missionary be placed in my Capital. I will no longer be contented with an evangelist, I want only a Missionary. Do not send me away with grief and shame, a laughing stock to my own people, and to my enemies. Give me a Missionary now."

How anxiously King Lukenga watched the spokesman of the Missionaries till he had received the promise that a

Missionary was to be taken from another station, and placed at his Capital. Then his eyes glistened and his fingers twitched, the only possible movement of his paralytic body. King Lukenga was happy! He was carried back the 150 miles to his Capital. For 300 miles the paralysed king was carried by his faithful people through a wild, rough country in his quest for the Messenger of God!

CHAPTER II

HEATHENISM IN AFRICA

The Victims of Fetish

EMERGING from the gloom of a primeval forest into the glare of the noon-day sun, over the clearing of an African village, the writer's attention was arrested by an agitated group outside a hut.

An emaciated sick man, evidently in great pain, lying on a grass mat, was confronted by the witch-doctor, a burly, evil-visaged, grotesquely clothed man. Around him were his horns with their evil-smelling contents, filthy rags and other objects in use in his incantations. Over a fire a pot of yellowish fluid simmered. The witch-doctor was assisted by a young man, cruel and sensual featured. Around them gathered the village folk. Seeing the white stranger, the "doctor" and his accomplice made rapid movements to hide their cruel devices, and disappeared into the forest. The victim looked up to the white man, with an agonised pleading appeal, that left an indelible impression of heathen impotency and despair.

How does the African live? What is his normal state of existence? What are the influences surrounding his life from childhood to the grave? If we are to understand the problem of his evangelisation, we must appreciate the atmosphere, or environment, that fixes his ultimate destiny. There is no hope of deliverance unless some potent influence from without transforms his life—grants to him power over the evil spirits by which he is surrounded. The African is, in all pagan districts, an Animist. Every act, thought and influence of life is connected in some way with the power of evil spirits. He is not a free agent. Malign influences are

ever seeking his destruction. Every sound in the forest has a subtle meaning to him. Every force in nature touches deep-seated questionings in his soul. Animism, or fetishism, makes him a prey to every form of unscrupulous agent. Those may be his fellow beings, or the forces around him. He readily becomes the victim of the witch-doctor, or the diviner.

In heathenism inner religion, or revelation, is a lost art, and the outer ritual of their worship looks to a dead past. This has caused spiritual stagnation, and arrested development in all phases of the nation's life. There is an utter ignorance of divine laws, which keeps men in slavery, and causes millions to perish from famine, pestilence, and rebellion and that, too, in one of the richest countries of the earth.

Millions are lost per annum through epidemics. Cities have no sewers, no water supply, no street regulations, and no organised lighting. The filth and stenches are indigenous. The streets are steaming, stinking, and full of disease. Lepers openly sell their sweets to the children. The only scavengers are the dogs and the vultures which live with the pariahs and outcasts, and share their victuals on the streets. The most malignant diseases find the most congenial soil for the rapid growth of their vile germs. In a word, heathenism is like a vast lazar house,

> "Wherein are laid
> Numbers of all diseased, all maladies
> Of ghastly spasm, and racking tortures,
> Of heart-sick agony, all feverish kinds,
> Demoniac frenzy, moping melancholy,
> And moonstruck madness."

There are no homes in heathendom. Women are merely toys to be used as sport. Children are spawned, and not born. Motherhood is a negligible quality. There is no blossom in its child life. It has produced more craven-hearted men and women than are to be found anywhere outside of pagan lands.

When Mungo Park escaped from the Arabs of Central

Africa he almost died from hunger and exposure. Coming to an unfriendly town he begged for food, which was refused him. He thereupon sought a place where he could lie down and die. As he waited for death an old man came to him and said: "If you will write me a saphie, to protect me from wicked men, I will dress you a supper of rice." "That," said the explorer, "was a proposal too momentous for me to give a refusal." He therefore wrote him a saphie. A saphie is a charm to hang round the neck. The Arabs sometimes wear an article containing parts of the Koran. The old Jewish phylacteries were of a similar use in the form of a parchment upon which were written portions of Old Testament Scriptures and worn on the left arm, or on the forehead. Mungo Park wrote the Lord's Prayer on a board, both sides, from top to bottom, which he handed to his heathen benefactor, as a saphie. Recognising that he could not wear the board about his neck, the old Ethiopian got a calabash of water, and carefully washed the Lord's Prayer from the board into the vessel. After saying a little ritual over it, he drank the powerful draught, then, to ensure he lost not a word, syllable, or letter, he licked the board both sides, all over from top to bottom—to protect him from wicked men. That is fetishism!

An image set in a garden to keep the thieves off, or the demons out; mysterious articles to mark off land boundaries, or to regulate the affairs of man with man, clan with clan, magic things by which to swear a witness or to sway a sceptre, is fetishism in the realm of ethics. Roots, claws, bones, skins, hairs, etc., fastened on the person to cure, or to mitigate, a malady, is fetishism in the realm of medicine. The blood of a goat in sacrifice for guilt, its flesh as the medium of communion with the dead, its skin as the mystic element in spirit charming, is fetishism in the realm of theology.

Before an article becomes a fetish it must be consecrated by a native priest. An image is simply a marketable article until officially ordained. Any one with skill enough can

FETISH MEN IN THE KASAI, BELGIAN CONGO.

make an image, but no one except a " wise one " can turn it into a fetish. As an article of manufacture, it is nothing more than a figure which a person may purchase for any purpose he desires. To that purpose, however, it must be ritualistically set apart by the proper officer. As a fetish it is known by the name under which it does business. After the image has been well sprinkled with blood, the priest holds it in both hands, presses it to his breast, then, as he passes it to the owner, he sets up a false struggle to beguile the client into believing that mystic power is passing from him, by way of the image, into its new master. Thereby an effective league is instituted between the custodian of the fetish, and the beings of the other world who have adopted it as their medium.

The Helplessness of Heathen Life

In Nigeria, as one approaches a certain town from the East, a dense grove of trees and palms is passed, picturesque at a distance, but forbidding when close at hand. It is the abode of a powerful spirit, and into which only the elders dare enter. Each year, with much pomp, the chief and people parade round this grove.

Scattered round the walls of the town are little shrines, consisting of a piece of grass matting enclosing a few square yards of ground, and at the entrance of each is a tiny altar of sticks, on which the offering of chicken blood and beer is made. Here and there a tuft of grass is knotted in a peculiar way, which has fetish significance. Guarding each farm are a number of sticks, one with a few beads, one a bunch of leaves, another an antique spear head, all sorts of things which appear innocuous to European eyes, but inspire fear in the heathen heart.

Adjoining the chief's house is a maze of poles fenced with grass matting, and a few huts with curiously shaped roofs inside. To this maze the chief adjourns at stated intervals for the more elaborate fetish rites. In the tops of large trees, which shade the maze, nest marabout

storks, which are sacred. Their handsome feathers form part of the decoration of the chief, on special fetish occasions. In the little stream by the onion farms there are some sacred crocodiles.

Two miles west of the town is a sacred lake where (it is alleged) deformed babies are thrown to be devoured by crocodiles and snakes, some old men from near-by witnessing their end. Charms guard every house, and are freely displayed on the persons of the people.

The concrete evidences of superstition are many, and the ceremonies surrounding each event of life and work are correspondingly elaborate. Night long one hears the wailing of the horns, and eerie songs of watchers who ward off spirits, or lament over a departed one.

Another story from Nigeria. A young man disappeared from work for two days. That was not unusual. On the third day, however, the man crawled into quarters here. In two days he had altered terribly. The bright, powerful young fellow was now a miserable wreck. Two days and nights of terror had almost killed him. In his eyes there was an undisguised and terrible fear of death. He had been claimed for sacrifice.

" ' I no 'gree, Massa,' he quavered, in his quaint English. In short, he had refused to submit himself to be slain, and had come to me to save him. In his terror he poured out the full tale, and in that way I became aware of the existence in the neighbourhood of a bestial band, the members of which had undertaken that, on the occasion of the great festival held annually, when yams of the new crops are eaten for the first time, each in turn would supply a human being (male) to be sacrificed and eaten by the club. For over twelve years, as their turn came round, the members had each supplied a victim, and the club had feasted upon one man each season. Members were required to make their selection from the circle of their blood relations, the relationship to be more distant than that of nephew. The intended victim in this instance had been claimed by his uncle, who had

supplied to the feast, years before, another member of the family, and whose turn had come round again.

" With the terror-stricken man came his aged parents, urging upon me the pity of it that a young man like their son, who had a young wife, should be called upon to die now. The wretched fellow was able to tell just what would happen to him should he be taken. He would be killed, not over quickly. The method employed would bear description, but not here. Then he would be eviscerated, and the viscera thrown to the crocodile, which was supposed to be the especial associate of the club. What remained of him would be eaten."

Christians in the Bauchi highlands assert that there are many cases of devil possession in their country, and the explanation offered is as follows :—A man wants to get a woman into his power, or perhaps he owes a grudge to another man, and wants to do him an injury, so he gives his victim something to eat or drink which has the power to make him " devil possessed." The possession takes different forms ; the object of it may refuse food and just waste away and die ; others will go raving mad. The relatives, or friends, ask the demented who has brought this upon them, and, if any one is named, he is made to come and undo the mischief. He brings the same drink or food that he has made them take, and it is again given to them, and they are immediately cured. In some cases, the cure is wrought by the man who has done the mischief, coming and taking the possessed by the hand, and at once the senses are regained. It is said that this is quite a common occurrence in this country, and men who are found doing it are often driven away to another town.

Bili is the most powerful form of witchcraft operating in the Haut Uele, Ituri, and Stanleyville provinces of the Belgian Congo. It is intertribal and has undoubtedly caused far more suffering, sickness and death than any other form of witchcraft in those parts.

It holds much of its influence over the people by its supposed power to cure sickness, the " doctors " being called

in serious illnesses. After they have been paid very liberally a ceremony is gone through which is called " Washing." Seldom is less than two anvils, or ten, fifteen or more chickens, with pots of palm oil, bark cloth, spears, etc., given in payment for the service rendered by the " doctors."

The patient is generally taken to the witchcraft house, which is situated away from any beaten track, in the depths of the forest. The path leading thereto is generally in one of the doctor's plantations, so there is very little likelihood of strangers wandering there. Food is brought to them by relatives, and placed at a screen made of big leaves, with their purple undersides facing the uninitiated across the path some distance from the " house."

The cured patients are compelled to become members of the cult. Its numbers are further augmented by kidnapping, women especially, who are very necessary in their immoral gatherings and initiations. It takes about two or three weeks to be initiated. The candidates are made to kneel down and are beaten severely on their backs, in order to enable the " Dawa " medicine to enter. During this beating a large pile of big whistles is given the candidate to be blown one by one. After each whistle a curse is pronounced each time a certain rule is disobeyed. Most of these curses can be annulled on payment of a certain sum. The payments must be made in a proper order to their " father in the forest," *i.e.*, their initiator. Many years pass before these curses are annulled, as there is a natural desire not to part with their wealth.

Some of the curses and their penalties are : For divulging initiations, or eating a chicken, the penalty of death. For building a house, without the " father " digging the first hole and putting in the first pole : for not giving first fruits of the garden to the " father " for washing his body. For eating with any other person than a Bili man, and other such offences, the penalty is sickness. The unconverted will not listen to a Bili convert telling the story of his initiation ; they are afraid it will mean their death.

Probably the most important part of the initiation is the eating of the raw heart of a chicken. This is placed on the end of a stick, the other end of which is fixed to the ground. The hands of the candidate are tied behind his back, and, in a kneeling position, he tries to reach the heart with his mouth ; at each attempt he is pulled away, but is finally allowed to eat it. If the candidate cannot provide a chicken for his initiation, he must go out at night and steal one.

Next, a certain rare slug, Nanjonanjo, must be found. This is placed on the ground and firewood put over it. The firewood is then supposed to light of itself.

Then follows the process of " washing the candidate," the particulars of which are not fit for publication. Those who follow the Bili custom believe that all the power comes from this " dawa."

The candidate is then tied over a fire for a given time, while other curses are pronounced. A twisted vine rope is girded round the loins and only allowed to be taken off after payment has been made.

On returning to his village, he is given a mat to cover his head and face, and all who meet him are obliged to give him an arrow. This helps him to pay for, and annul, at least one curse.

The witch doctor's fire is never allowed to go out, one in the Bili circle being set apart for this, and never leaving the scene of operations.

Many chiefs belong to this " dawa," and in important cases they generally spend three days in the " house " being washed, an act which is supposed to bring good luck.

" I will tell you what is going on around me to-night. Drums are being vigorously beaten. For what reason ? Three days ago we passed a place in the stream where a woman was drowned a few days previously. The body was recovered and brought here to Bobaka, where the woman had lived. The ' owners ' of this poor slave girl are indulging in a drunken orgy and dance over it ; her friends finding in this an outlet for their feelings, knowing nothing of the

One who is the source of life and comfort. They are without hope, but with some dread fear of a spirit world and evil spirits who need to be constantly appeased. Oh, if you could but hear the wails of these deluded souls! Five miles higher up, at Mampoko, three women have been killed and one of them eaten; the murderers with the other cannibals were apprehended just a few days ago. Quite recently a cannibalistic feast took place at Bombete, ten miles below us; details of which have not been gathered. Just seven months ago nineteen people, living in their forest home a few miles away, were speared in their houses or as they attempted to escape, and their village burned by the raiders. Word comes of other butcheries quite near, and at one place the Local Government Administrator narrowly escaped with his life at the hand of an assassin. The poison ordeal, and poisoning, are of frequent occurrence. I could go on multiplying the horrible acts which are daily committed."

So writes a Pioneer Missionary. Yes—the hopelessness of life in Heathenism.

The Power of the Witch-Doctor

The first struggle of the pioneer Missionary is often with the witch-doctor. From the dark lands in the horseshoe bend of the Congo one reports:

"One of the first duties on settling down was to explore our parish and find out, if possible, the number of inhabitants. In whatever direction we turned, we found dozens of towns and villages. The Mission centre stood in the middle of a long string of towns, extending for over two miles. At the back of these were many slave settlements, dotted here and there in the bush, while on an island opposite was the largest single town we had seen, where lived twelve hundred people. Wherever we went we were followed by swarms of our dark brothers and sisters, and even in our own little house it was quite impossible to get any privacy. Doors and windows acted only as frames for the heads and shoulders of a continuous crowd of visitors, who laughed and chattered ceaselessly. They were very like children,

easily amused, and full of excited interest in everything. It seemed quite hopeless to get any quiet for study, or anything else. On one occasion, we closed the house to try to get some peace from the incessant babel of voices. The men outside were somewhat disconcerted, and one remarked to the others: 'These white people have shut the doors; they are doing something they are ashamed of.' Needless to say, we promptly re-opened them."

"But though on the whole we received a hearty welcome, there were some who set themselves against the missionaries from the first. Ibenge, a great chief and famous warrior, was our inveterate enemy, and vowed to kill any native who should teach us the language. He also tried to prevent the people bringing us food, but, as his authority was limited to his own town, he could not seriously hurt us in that way. Then he formed a plot to kill us all, burn the station and seize our goods. He took into his confidence three other unfriendly chiefs, and on a given day all the boys and men employed on the station ran away and left us. Then, as the shades of evening fell, and we were quite deserted, we surmised that something was wrong. As we waited and watched, one of our boys—Nyanga—crept up to the back of the house, and told us the terrible scheme to destroy us all, which was to be carried out that night. We could do nothing but cast ourselves on God. Within an hour we heard the whistle of a steamer, and realised, with deep thankfulness, that our lives were saved."

"The next morning we went boldly to Mata Ibenge, and asked him to call a palaver that we might enquire of the people the reason of their wishing to get rid of us. Hundreds of them assembled in our palaver-house, and, after prolonged discussion, we found our Ibenge's share in the matter. The bulk of the people knew nothing of his designs. The witch-doctors, as a class, used all their arts to drive us out of the country. They seemed to know that if once the people accepted our message, their livelihood would be gone. If one of our party was ill, the witch-doctor gave out that he had caused the illness. The malign influence these wicked men exercised over the others was so great that they believed entirely in all their vile impostures, and feared to offend them. One or two stories will serve to illustrate the power they possessed. A poor girl called Bokwala,

whose husband had died, came to us for protection, as her brother-in-law had tried to sell her to the Ngombe. In a few days she fell ill, and, in spite of all our efforts, grew gradually worse, nor could we discover what ailed her. In a few weeks she seemed to be at the point of death, when another girl told me that Nkumu, a celebrated witch-doctor, or *bongana* was making *bote* to kill her. This explained everything, so off we went to the town to interview the old man. He declared, of course, that he could not make *bote* and could not kill Bokwala, so we invited him to come to the station and inform the girl herself. This was quite a different matter, and he refused to budge. However, anticipating trouble, we had not come alone, and let him know that he should be dragged to the station, if necessary, but come he must. Bokwala was carried down to the palaver-house, and we made Nkumu repeat in her hearing what he had said to us. The effect was magical. The following day the girl was distinctly better, and within ten days was quite well again."

Generation after generation they grope on amid failures, and such is the imperative necessity that man shall put his trust in something beyond the range of his own powers, that, although fetishism has for ages proved barren as Sahara, yet it still exists, and must exist, till the knowledge of God, the Father of all, and Jesus Christ, the only Saviour, shall be made known. Fetishism is something too serious to be regarded with ridicule. It is the most pathetic illustration of human ignorance and destitution. To one who knows that man is made in God's own image, and destined to worship and enjoy Him forever, no spectacle can be more melancholy than to see him embracing with bootless, and abortive faith, a senseless amulet, a bleached bone, or a carved stick. As an appeal to missionary zeal, the fetishism of the world is pathetic and eloquent. It proclaims in strongest terms the desolation of a soul that was made to be a temple of the Holy Ghost, but is in fact worse than empty.

In emerging from his heathenism, and abandoning his fetishism for the acceptance of Christianity, no part of the

A WITCH DOCTOR AND HIS VICTIM, KENYA COLONY.

process is more difficult to the African negro than the entire laying aside of superstitious practices, even after his assertion that they do not express his religious belief. From being a thief, he can grow up an honest man. From being a liar, he can become truthful, from being indolent he can become diligent, from being a polygamist he can become a monogamist, from a status of ignorance and brutality he can develop into educated courtesy. And yet in his secret thought, while he would not wear a fetish, he believes in its power, and dreads its influence, if possibly it should be directed against himself.

We can realise what a deliverance there comes with the message of Christianity to those poor slaves of ignorant terror. To be told that the Unseen, which they deemed to be formed of hostile forces, was really filled with goodness and love, is for them the breaking of their chains. The message of salvation is redemption from the tyranny of evil spirits. "Before I became a Christian," said one who found the great deliverance, "I was always in fear—afraid of shadows, afraid of the idols, afraid of things moving in the dark—but now, thank God, I am free, and am afraid of nothing." Low and degraded though the beliefs of Animism may be, yet they are the effort of fellow-men to grapple with the great problem of existence, and the missionary must rejoice in every element of truth he may find. The Unseen is very real to these harassed people. The missionary has to reveal its true contents. Sacrifice is everywhere—the missionary can rear on it the truth of Christian sacrifice. "To lighten a dark room one does not need to sweep out the dark." One reason why Islam makes such great strides in Africa is that it comes as a deliverance from the terrors of Animism. The sad thing, from the Christian standpoint, is that this deliverance should be the imperfect deliverance of Islam, and not the full deliverance which comes from the revelation of Divine Love. To the Animist, the message of one God, and that a God of Love, comes as tidings of great joy. Because there is but one

God, there is deliverance from the fear of gods many, gods capricious, gods vengeful, and gods unspeakable. The new life which opens before the convert is a " jubilee of liberty and joy." The centuries have deadened us to that joy, but on the mission field we realise again what thrilled the soul of the early Christians nineteen centuries ago ; we feel the throb of the words which sounded in the ears of those early converts from Polytheism, ringing from the depths of a prison : " Rejoice in the Lord alway, and again I say rejoice." To the Animist, Christianity comes as deliverance from an incubus of terror, and for him, its watchword is " Rejoice."

If the missionary is to win his way amongst peoples under such a thrall of Fetishism, he will never do it by sheer opposition to everything that may appear to him, at first sight, to be against the laws of Christian economy.

There is a general consensus of opinion amongst the more experienced missionaries that these fetish religions are not wholly inventions of wickedness. Somewhere behind all this cruelty, degradation, and even devilry, and underneath such extortions and practices, that in themselves are so utterly degrading, there are to be found some relics of truth ; some secret survival of purposes and aspirations that, however misdirected, arose originally from some sincere or pure motive.

It is for the missionary to examine such customs in the light of Christian science.

In presenting his message to the people, especially in the case of primitive African tribes, the wise missionary will seek to find points of contact between the teaching he brings, and the beliefs and practices already prevailing amongst his hearers. These are often found to exist in a striking variety and manner. The following are some points of contact found amongst the Burum people on the Bauchi Plateau in Nigeria as given by the Rev. T. L. Suffill, of the Sudan United Mission :

" Without shedding of blood there is no remission." " Ci " is the spirit of the rain. He lives in a sacred grove in which it is forbidden to cut down the trees. If he is offended no rain will come, and the offender must provide a goat for the sacrifice. The priest of "Ci" takes the goat to the sacred grove. There it is killed and the blood is poured into a bowl. It is then poured, as an offering, into the hole where " Ci " lives, at the same time confession of sin is made, and a plea for forgiveness presented. " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

" Be ye reconciled." If two men have a quarrel, and the argument gets very heated and the words bitter, one of the onlookers will suggest that it has gone far enough, and offer to mediate. If both parties agree, the friend gets a calabash of water, the two men place their mouths together, and the water is poured through from mouth to mouth, thus cleansing the evil words, and bringing about a reconciliation. " We have an advocate with the Father, Jesus Christ, the Righteous."

" Appoint out for you cities of refuge." If a man kills another, and runs off to a certain town in the south-eastern area of the tribe, there the old men will tie a cord round his neck, and he will be safe from the avenger of blood. After a time he can return with safety to his own town, as long as he is protected by the cord round his neck. " God is our refuge."

" Be ye clean that bear the vessels of the Lord." Although the Burum are farmers, they have to smelt their own iron, and make their own implements. The smelting furnaces are generally far away in the " bush." Before the smelting commences, all the tools and instruments are collected, and all the men who are going to work gather around. A chicken is killed, and the blood is sprinkled on the furnaces, instruments and people. At the same time, confession of sin is made. It is believed that if this is not done the whole ceremony will be a failure. " The blood of Jesus Christ . . .

cleanseth us from all sin." This is the secret of daily cleansing for daily consecrated service. The Master, in John xiii. 10, says, " He that is washed needeth not, save to wash his feet." The feet got soiled in the daily walk and service, but there is a " fountain opened for sin and for uncleanness."

CHAPTER III

TRIBALISM IN AFRICA

The Land of Babel

At the close of a long march a babel of voices greets the ear of the weary traveller. He has arrived alone in a village—his porters being far behind. For weeks he has been passing through wild tribes, each day meeting fresh peoples, and strange tongues. Unacquainted with them, he makes his wants known by signs. Food and water are brought, the village rest-hut is indicated. A rough stool is placed in a shady spot, though no audible word has passed between the traveller and villager.

The hospitality of the "raw" African is proverbial—absence of the spoken word makes no barrier. Later, passing through the crowded market, the visitor instinctively recognises varieties in speech and tone.

Babel commenced in Ancient Assyria: it has reached its greatest chaos in Modern Africa. No continent presents such a tangle of tribal divisions, and consequent diversities of languages and dialects. Africa has long waited for the unravelling of this tangle.

In examining the present position of the races and tribes which inhabit Africa, we must be prepared to find few sharp divisions marking their boundaries. Also, we shall find a considerable number of what may be termed "transitional peoples."

The continent is largely without written history, excepting that which has been obtained through the early Egyptian dynasties, the Roman occupation of the Mediterranean littoral, and the stories that have come down to us with reference to the Lower Nile valley. The historical memory

of the Negro is short, and, in the absence of permanent records, no complete statement of his original forms of culture, early movements, or the routes by which he reached his present abodes, can be given.

At the present day the races of Africa, beginning with the lowest, and ascending to the highest, may be enumerated as follows :—

1. Bushmen.
2. Hottentots.
3. Sudanic or West African Negroes (including Berg-Damaras, Vaalpens, Congo Pygmies, Forest Negroes, and Sudanese).
4. Nilotic Negroes.
5. Bantu Negroes.
6. Hamitic Peoples :—

   Ethiopians (Gala, Somali, Abyssinian, Bisharin, Tuwareg, and Senegal Moors—Caucasians tinged with Negro, and perhaps Dravidian blood).

   Mediterranean. (Brunet Caucasians, Semites, Egyptians, Berbers, Moors.)

   Negroids. (Ancient hybrids between the dark-skinned Caucasian—Semite, Hamite, Lybian—and groups 3, 4, and 5—Wolof, Mandingo, Sonrhai, Tibu, Fula, Hima, Masai, etc.)

7. Malagasy. The mixed mongoloid and Negro inhabitants of Madagascar.

The tribes and sub-tribes thus scattered throughout the African continent seem to total at least 3,000, most of them differing in speech. How many of their languages it may be necessary to reduce to written form no one with our present knowledge can estimate. The African is naturally bi-lingual, and frequently tri-lingual. With the opening up of the continent, and the progress of evangelisation, administration, and commerce, small units of peoples are being drawn, or even forced, into closer association with larger, hence many of the small languages, or dialects, are becoming gradually merged in the larger. They again are grouping

round the existing lingua franca. In some cases main tribal languages themselves are spreading, and becoming standardised into such general, and more widespread, means of speech.

In this greatest of all enterprises, evangelisation, there are many problems, educational, medical, industrial as well as Spiritual, and all bound up with one, the root problem, the linguistic. This has always been, and must remain one of the most vital. How to know the tongue of the people, how to convey to them in that tongue, the greatest facts and truths of the world, the values of time and eternity, the Resurrection, the Ascension, the Abiding Presence, and the coming again of their Redeemer and ours. The most consecrated lives, and the finest intellects of the noble army of Missionaries have been devoted to this task.

" Man can take a cluster of air-waves and make it a vehicle for all the heights of thought, the tenderness of emotion, the linked processes of reason." And the marvel does not lie merely in the spoken language ; with the help of a score, or two, of visible marks the mind of one generation can record itself, so that it will be understood by other generations dozens of centuries later.

While language is a common possession which makes the whole world kin, it has become also one chief source and symbol of division. It severs nation from nation, and tribe from tribe, more effectually than even rocky heights, or rushing rivers. The confusion of tongues is an abiding fact, perplexing but permanent, however it may be explained.

The Bible Societies exist that they may help Holy Scripture to speak in all the languages, and dialects, of the world. In these institutions, Christians of many Churches have gone into partnership to carry out what is the common duty and concern of them all. Year by year they persevere in their great unfulfilled mission, " to revoke the curse of Babel, and to multiply the blessings of Pentecost."

By their efforts, written languages have been evolved from the most primitive elements capable of expressing the wonders of Divine Truth. The " Word of God " now reaches,

or might reach, if Education had advanced sufficiently, and the fullest use could be made of the various lingua franca, something approaching two-thirds of the 135,000,000 of Africa. The literacy of Africa is not more than 3 per cent. Of these general, or trade languages already mentioned, we have Arabic in its various dialects reaching Africa north of the latitude of Khartoum, and following, to some extent, the advance of Islam south of that. "Ethiopic" carries through Abyssinia and possibly Eritrea. "Luganda" is coming well to the fore amongst the tongues spoken in that Protectorate. To the East and South, "Swahili" follows the coast, and has become, in one form or another, the business language for Kenya Colony, Tanganyika Territory, and the Islands of the Indian Ocean on the East coast as far south as Comoro Islands; with the great trade routes originally opened by the Arab Slave raiders through the Mozambique to Lake Nyasa, and across Lake Tanganyika into the Congo, as far as Stanleyville and the Aruwimi River. A kindred, but much more primitive trade language then carries on to the West coast, under the various names of "Lingala," etc. "Nyanja" is rapidly meeting the tribes in Nyasaland, and "Yao" reaches through Eastern Portuguese Territory. In South Africa, "Shona," "Tabele," "Zulu," and "Xosa" are passing beyond their original boundaries. "Yoruba" and "Union Ibo" in Southern Nigeria have, under Missionary influence, united varying dialects: Hausa in Northern Nigeria is proving the "open sesame" to many of the pagan, as well as Moslem tribes, of that populous land.

In the Western countries of the interior "Mandingo" and "Fula" are largely used.

With the elimination of Germany from Africa, and the transfer of her colonies to Mandatory Powers, Britain and France are now politically responsible for the greater part of the continent. In the East, British influence extends unbroken from Egypt to the Cape. In this area English is rapidly coming to the front as the main lingua franca. Correspondingly, French influence extends from Morocco to

the Congo, with French as the language of administration. The Belgian Congo also uses the same, carrying it to the frontiers of Rhodesia—so that, from the Mediterranean to the Zambezi, French is becoming more and more known and used.

With this dual division of the continent, the day is fast approaching when one of these two great European tongues will be taught in all higher education.

Alas ! the day is still far distant when these will reach the hearts of the peoples in the lands where they hold sway. It is " with the heart man believeth unto righteousness."

Generally where a lingua franca is known at all, it is only the men—chiefs and travellers—who have any real acquaintance with it. The mothers and children do not know it, and can only be reached with their mother tongue. No nation will be won if the mothers and children are neglected.

To give some idea of the immensity of the task, in Nigeria alone it is estimated that the Missionaries will have to investigate 225 languages, and dialects, before the problem of reaching every one in his mother tongue is solved. In the Bauchi Plateau alone, 110 languages are spoken in an area not larger than England south of the Thames.

In mountain passes small tribes live isolated lives, scarcely seeing or knowing their neighbours. In the Nuba mountains of the A.E. Sudan, eighteen dialects are recognised, and the first effort to investigate them for evangelistic purposes is now being made by the Sudan United Mission. In Abyssinia no less than seventy main languages, with 200 dialects, are reported.

Such continent-wide translation work has a high scientific interest and value. From this point of view the Bible Societies appear as great Philological Institutes.

One method through which the Societies co-operate in the Missionary advance is by convening conferences of representative translators to discuss language problems where found advisable ; the British and Foreign Bible Society assists in such Conferences, and is always ready to place its experience at the service of Missionaries seeking guidance

and information. In this way many questions of orthography and union translation have been settled, and lines of policy laid down, which will result in unification of dialects once thought to be distinct.

Down through the Christian Missionary era this work of reducing Babel has progressed more or less effectively. In one small area, then unreached by Missionary effort, the writer was able to obtain information of over 100 tribes, and, most important of all, find out from official sources that the majority of these might be reached by one, or the other, of four main languages, if the pioneer translator—when he arrives—makes adequate investigation before settling down to put a dialect into written form. It is the lack of such investigation that has led to many languages being considered distinct and isolated, and neighbouring Missions developing their reduction and the subsequent translation along divergent lines, when, for the people, the Christian worker and the Bible publisher, one version would have been not only acceptable, but more profitable. May it not be that sometimes more progress might have been made, with less haste? To give people the greatest story in the world's history, in a language that will reach their hearts and transform their characters, is worthy of a life of the utmost efficiency consecrated to the work. It is no subject for slip-shod haphazard, or conjecture. The Bible will " speak " if it is given fair play. It is the one Book in literature that will carry its spirit through any language. The Bible cannot do its work apart from translation. It is the writer's conviction that the most capable translators should be set free from all other claims on their service, and given every facility and encouragement to complete the task of giving the New Testament, and at least a few selected books of the Old, to those eager waiting peoples.

Many men and women are ready and qualified for the task, but, alas! they are thronged with other claims, so that translation work can only be pressed in " between times." The best should concentrate on the highest. Other work

may seem of pressing importance at the moment, but with the long vision, and in the light of Eternity, may not " this one thing " be the greatest till it is accomplished ? May the day soon come when the Boards in the Homelands, and the Committees in the Fields, will realise this, and act accordingly.

Reversing the Curse of Babel

The question is frequently asked " How many languages are there in Africa ? " The only possible reply, with our present knowledge, is that no one can say !

Years ago the figure of 843 was given, and often quoted since. Subsequent investigation has revealed whole families of tribes that were then unknown. The Ethnographic Survey prepared by the writer, as the result of ten journeys across the continent, gives the names and location of about 3,000 tribes and sub-tribes. By far the larger proportion of these have never had their languages or dialects investigated by capable linguists. They still await solution—from what we do know, we find that most tribes, and sub-tribes, differ dialectically. We must not imagine, however, that the task approaches 3,000 separate dialects. Already one-third of the population probably has become so used to some of the great languages as Arabic, Hausa, Swahili, as to feel as much at home in them as with their original speech.

Up to the present, 244 forms of speech have been mastered and are in use for educational purposes in Africa. Some part of the Holy Bible has been published in all of these.

This figure may seem small in comparison with the 3,000 known tribes and sub-tribes, but it is an encouragement to know that it includes most of the main peoples.

This possibly leaves another 1,000 languages or dialects to be investigated. Of the 244 languages already reduced to writing, nearly, if not quite 200, are the product of Protestant Missionaries. The desire to give the message of Holy Writ has spurred on the translator. He has standardised the

language. Later, the administrator and trader have adopted this language, and it is finally fixed as the written form of speech.

Amongst those who are seeking to carry on the work of education in Africa there is a general agreement: (1) That every people has an inherent right to its native tongue. (2) That the multiplicity of tongues shall not be such as to develop misunderstanding and distrust among people who should be friendly, and co-operative. (3) That every group shall be able to communicate directly with those to whom the Government is trusted, and (4) that an increasing number of native people shall know at least one of the languages of the civilised nations. In determining the weight of each of these elements, it is of course necessary to ascertain the local conditions. It is clear that there is comparatively little, if any, advantage in the continuation of a crude dialect with practically no powers of expression. It may also be true that some of the native languages may be so highly developed as to make possible the translation of the great works of civilisation into them. With due consideration for all of these elements, and the modifying circumstances, the following is the usual procedure in most African colonies, where education is well developed :—

(1) The tribal language is used in the lower elementary standards or grades.

(2) A lingua franca of African origin is introduced into the middle classes of the school, if the area is occupied by large native groups speaking diverse languages.

(3) The language of the European nation in control is taught in the upper standards.

The pioneer Missionary needs extraordinary skill and incredible patience when he first finds himself amid a babel of strange noises, and tries to master their meaning, to discover their grammar, and to set them down in letters and words. "He must tap the wires which transfer thought from man to man among the new people he has come to teach; he must learn to catch sounds as much outside his

comprehension at first, as are the electric wires which carry speech on the telephone."

It is a common mistake to think that savage folk always use crude and elementary forms of speech. Many African languages, for example, are in structure far more elaborate and complex than English. The Rev. H. E. Maddox, translator of the Nyoro Bible in Uganda, says that the best definition he ever heard of the Bantu languages was given by an Irishman: "Bantu languages are those that have their termination at the beginning." Words are inflected, conjugated, or defined by a system of prefixes. But this fact does not exhaust their difficulties. In the speech of Uganda, for instance, there are 144 different ways of saying the little word "of," according to the word with which it has to agree. Then the "Bantu" languages are generally "agglutinative," which means that they build up whole sentences round a simple stem, until the original word is buried and hardly discoverable. For example, the word for "give" in Nyoro is "ha," which looks simple enough, but, by a process of agglutination, this may become "tinkakimuherayaga," in which learners find the word "Ha" reduced now to the letter "h" and very hard to recognise. That long word is never divisible in Nyoro, though it means in English "I have never given it to him there."

It may be truthfully said that in varying degrees, according to their stages of education and spiritual development, the Africans are quite as responsive as the Europeans to the blessings of peace and goodwill. The African can become as warm a lover of his Bible as the Englishman. In the Uganda kingdom of Bunyoro, the late King Anderea expressed to the writer his heart-felt conviction: "No nation is strong that is not established on the Bible." This Book was his guide in all private and state affairs. Over the door that led into this black King's study was inscribed the text, "I Niwe ai Mukama ndukwesiga"—"In Thee, O Lord, do I put my trust."

The first complete edition of the Bible in Nyanja has

recently been sent to Nyasaland, where it was so keenly anticipated that the first demand was for 30,000 copies. After twenty-two years this version is now being issued jointly by the National Bible Society of Scotland, and the British and Foreign Bible Society. It will be used by eight Missionary organisations in that Colony, and by several others working across the frontiers into Rhodesia and the Mozambique territory of Portuguese East Africa. Eventually it will reach probably over a million people.

The enormous demand for the Word of God in Uganda may be judged from the following : In 1924 the British and Foreign Bible Society sent out to the depot in Kampala, the capital, no less than 68,000 volumes, one-third of these being Bibles and the balance New Testaments or portions. At one time so keen was the demand that the supplies were exhausted. An urgent cable was sent for 1,000 Bibles to be despatched by post, and as soon as their arrival became known crowds gathered round the Mission station, and the sale went on for three hours continuously, until the last of the Bibles was sold. The purchase price was 3*s.* 6*d.*, and there was a band of young women who were almost in despair for the money. Hearing that there was a call for hoeing fields some distance away, they offered their services, the price for a month's hard work being 3*s.* 6*d.* In this way they earned the price of the Great Book.

In the Kingdom of Abyssinia we have one of the most remarkable present-day instances of the power of the Divine Spirit to illuminate the sacred page, without the aid of the human instrument. This had been a land closed against Missionary effort ; but in 1914 the Bible Society obtained permission, through the Abuna, or Archbishop of Ethiopia, to open a depot at the capital, Addis Ababa. Versions in Amharic, Ethiopic, Tigre and Galla found a ready sale. We hear of a wonderful evangelistic movement, which resulted in over 10,000 Abyssinians leaving their ancient corrupt Church, and uniting round the truths revealed in the New Testament. This movement has, it

appears, opened doors for Christian Missionaries. Three Societies have since entered the land. Thus the Bible becomes its own pioneer! It is preparing a highway for our God! North, South, East and West the translator is alert and active. Age-long waiting peoples seeking the Light, now find it along that highway. The Bible Society is to the fore as the bearer of the Gospel story.

CHAPTER IV

RACIALISM IN AFRICA

The problem of Black and White

" I WILL not travel with a black man," said a British officer to the guard at King's Cross railway station some time ago. " I have been in South Africa, and know how the African should be treated." So the African was turned out that the officer might not sit where he sat. What a comment on our so-called Christian civilisation.

A West Coast liner had called at Cape Coast Castle, on the way South. An African came on board in the afternoon, as a first-class passenger. Later, when dinner was laid in the saloon, there was some re-arranging of seats, so that a table could be set apart. This was screened off as much as possible with the palm-flower stands. During dinner, and subsequent meals, this African had to sit alone, hidden, as well as the stewards could manage this.

In the saloon, and on deck, he was shunned by the officials and commercials on board, travelling out to administer these lands, and secure its products.

The writer soon made his acquaintance, and found him a highly educated Christian gentleman—a leading lawyer, and an officer in the Methodist Church. His life and conduct on shipboard were in striking contrast to the drinking, gambling element of the so-called superior whites, who thought " colour " counted for more than " character."

No wonder men are raising their voices against a system of colonisation which means greed, extinction of native rights, expropriation and dispossession. No wonder they are up in arms against the immorality of it, and the grossness of its unfairness. How can there be hope for a nation,

or how can there be a blessing on a nation which can tolerate these things and not condemn them ?

" What must eventually befall a nation, or a Company, or an individual who thus openly sets at defiance laws of right and justice, and treats a defenceless people for their own ends, permitting their land to be acquired by settlers who can compel the natives to accept their terms, or leave ? There are not a few who seem to think that an African does not bleed when he is pricked, and that he exudes some inferior juice." So writes one of long experience in that land.

" The white man of the present day thinks he has reached a position of absolutely towering superiority over the coloured man. A white man with a machine gun, or a bombing aeroplane, cannot be expected to take quite seriously the strong and skilful warrior of Africa, so long as he has nothing but his spear. And a member of a big English and American firm, with vast credits at his command, cannot help smiling at dignified African elders, whose whole fortune would not buy the contents of the suit-case which he takes for week-ends."

In speaking of the future of black races, there appear to be three possible attitudes for a reasoning man to take towards the " native question." Our thoughts on the future of the African races will be governed by our adopting one or other of these attitudes.

Firstly, we may accept the saying that everybody, white or black, has the " right to rise " to the highest point to which he is capable of rising. If we believe that Western European civilisation is in any degree worthy of our claims on its behalf, then by accepting this saying of the " right to rise " to the highest possible point, we must, unless we are hypocrites, imply that the native has a right to rise to the standard of that civilisation. We must likewise accept, as a desirable outcome of native development, the gradual elevation of the native to the conditions of the European.

Secondly, we may believe that the native in his old home probably has a more equable and contented life than modern conditions allow most Europeans, and we may consider the ideal policy on his behalf would be to leave him untouched, to segregate him completely, and leave him to work out his own salvation in peace, with a minimum of guidance from a paternal government.

Thirdly, we may honestly look upon the native as an inferior race, to be exploited to the full in the interests of the superior white race.

All three attitudes may be supported by a mass of arguments, the truth of which it is difficult to deny, but it is essential to choose between the conflicting claims, and to adopt one definitely for our guidance, the fixed point about which we must manœuvre.

The third line of reasoning (the Exploitation Theory) is not incompatible with a feeling of kindness towards the inferior race, and an unshakable determination to see fair treatment meted out to the native. Thus a decent minded man may regard his horse, his ox or his dog. But we must recognise, indeed, that for one race to enslave, or systematically to exploit an inferior race, may possibly react more unfavourably upon the exploiting race than upon the exploited. This exploitation attitude is short-sighted and selfish. A nation adopting it as a policy would inevitably move steadily to decay.

The second line of thought, the complete Segregation Theory, is more specious than sound. It is based on deep pessimism, and is a denial of the results of thousands of years of civilisation. It is a belief of hopeless negation, and, moreover, is put out of court by the real impossibility of carrying out any policy founded thereon. It is a chimera. To imagine that two virile races could exist side by side without any intermingling of ideas, and forces, is to suppose that two gases in one vessel will not mix, it is to imagine an absurdity, a thing that cannot be.

We thus find ourselves forced back upon the policy of the

gradual elevation of the native to the conditions of existence of the European. This must be implied in the saying that everybody, black and white, has the " right to rise " to the highest of which he is capable. Sir Wm. Beaumont, addressing the Natal Native Affairs association, put it thus :—

" The only sound native policy we can adopt is the general advancement of the natives industrially, socially, educationally, and politically, with as much freedom as is consistent with good order and government. A righteous desire to justify our presence in this territory, and enlightened self-interest alike indicate that as the policy we must adopt, and assume as being carried out, when we wish to look into the future of the native races."

The ideal of steady development of natives along the lines of, and in the direction tending towards, European civilisation, industrial, social, and political, must not blind us to the fact that our civilisation at present rests on the undisputed supremacy of the white man.

It may seem incredible in this day of grace, but one cannot travel far in Africa without meeting the query: " Why let the native be educated at all ? Why not leave him in his raw state ? Why not introduce a stringent colour bar to prevent the native ever growing away from his natural state ? " Apart from any ethical aspect, apart from the question of the " right to rise," we do not do this for the same reason that King Canute did not stop the rising tide. Whether we like it or not, intellectual development will reach these people. Their intellectual *milieu* is changing before our eyes.

The general trend of much of the colonial opinion even to-day is directly against the education or development of the native, and it is based entirely on the principle of self-interest. A cheap and servile form of labour is all that is wanted, and many would be glad if this could be ensured to them for ever. Everything then that tends to enlighten the native, and make him desire self-improvement, should be deprecated. On the one hand the plea is—" Don't

educate him, teach him the dignity of labour," but directly industrial training is given to him the white artisan class and the Trade Unions object that he will become an unfair competitor against the white man.

What the African has to meet in his work for the white man in the mines, and other industries, is seen in the selfish attitude adopted by the white miners of South Africa towards the colour bar. White Trade Unionism has long and vigorously striven that all the skilled labour, with its disproportionately high pay, should be undertaken by the white man, and all the unskilled labour be done by the black, who is thus debarred from any prospect of advancement, and condemned to become the permanent under-dog. The selfishness and injustice of such a policy is a serious menace to the economical peace of a country like South Africa, where the interest of white and black is closely interwoven, and is also antagonistic to the true labour ideal. For a time the "right to rise" idea did not seem to threaten white supremacy in the industrial world. It was even possible for one of the Labour members of the Legislative Council of the South African Union to state that :—

"Recently he had heard a remark that everybody white and black had the 'right to rise' to the highest point he was capable of. He agreed with that principle most heartily. No trade unionist would disagree with that sentiment. The native had his limitations . . . he had clearly stated that he was quite prepared to allow men, white or black, equal opportunity to the limit of the men's ability. Those best able to judge of what the native's abilities were, were very much divided upon the subject. Broadly speaking, there were very few natives in this territory who were able to rise beyond the educational ability of a child in the third standard. He was quite willing that the natives should be developed along lines on which they ought to develop. His belief that the native was unable to rise to the standard of the white man was the compelling factor in making him say that he fully believed

A SERVANT IN THE PALACE AT KHARTOUM.

AS A BOY, SERVANT TO GENERAL GORDON AT THE TIME HE WAS MURDERED.

that legal enactment of the colour bar would never be necessary. He did not think the position would ever arise in which the native in any numbers would come into competition with the white man : he did not think the native had the ability to rise to that point."

This is very illuminative. Put shortly, it amounts to this : Let everyone, white or black, have the fullest opportunity of development, as the black is quite incapable of developing ! Suppose the black man should surprise us by showing that he is capable of quite a lot of development ? What then ? It would seem that it is necessary to consider the question : Of what degree of development is the native capable ? Unless we form some conception of an answer to this question, we may make some very startling discoveries. So startling indeed has been this discovery that South Africa has now actually proceeded with colour-bar legislation.

After prolonged agitation the white Trade Unions of South Africa have won what they believe to be a victory over the Native and Coloured people in the Union, in the direction of their professed aim of creating the colour bar in the industrial life of South Africa. While England was busily engaged in the general strike of 1926 this action probably passed unnoticed. Legislation was actually carried through the South African Parliament.

This vote is the culmination of a struggle which commenced in the early days of Queen Victoria and President Kruger, when the British Queen formally, and by solemn treaty, asserted that in British South Africa there should not be " in the eye of the law any distinction or disqualification whatever founded on mere distinction of colour," whereas President Kruger's government countered that declaration with " there is no equality in Church or State between white and black." For twenty-five years these antagonistic policies were apparently quiescent, then in 1911 came the first legislative step in the Mines and Works Act, from which flowed " regulations " barring the natives of South Africa from all skilled trades,

and restricting " colour " to unskilled trades. Seven years later the white trade unionists threatened a lightning strike, unless every coloured person engaged in sharpening drills was dismissed forthwith.

In 1923 the natives won a great victory in the Supreme Court of South Africa, which declared that the colour bar regulations were " ultra vires " : " unreasonable, capricious and arbitrary."

It had been hoped that the white unions would have accepted the decision, but with the fall of the Smuts Administration, and the accession to power of the Hertzog coalition, the trade unions at once insisted on a law being passed, making the natives of South Africa for all time the slaves of South African industry.

The fight which has waged round this Bill has been a most bitter one. Last year the measure was driven through the Assembly, but the Senate threw it out. In February of this year (1926) it was again passed by the Assembly, this time by 68 votes to 46, and then came into operation Article 63 of the South African Act which provides that where the two Houses of Parliament fail to agree upon a measure, both shall sit or vote together.

This historic sitting took place during the days of the general strike, and after passionate speeches, out of a total voting strength of 166 there were cast 150 votes, of which 83 were for the Bill and 67 against—that is 83 for making South Africa " half slave—half free."

The final act is that royal assent must be given for a measure which Queen Victoria said should never be passed into law under the British Crown.

" The alarming situation which confronts the British public is that 6,000,000 of their fellow subjects are about to be consigned to a form of helotry, barely distinguishable from slavery in the clearest violation of British treaty obligations."

" This must start a conflagration, the bounds of which no man can set."—(*Daily Chronicle.*)

The world is learning rapidly that, both in manual skill and intelligence, there are ever-increasing numbers of Africans approximating more and more closely to European standards. These terms embrace all operations of brain power, manual dexterity in crafts, tradesmanship, business knowledge, acumen, knowledge of the learned professions and scholastic knowledge.

If we acknowledge the " right to rise " we can set no bounds to that elevation of life and race. Ability, genius and grace are not the prerogatives of white only.

The rise of the African in the last century has been phenomenal—and he is still rising !

Hence the call to the Christian Church to seek to mould the standard of living with that morality that Christ alone can give.

If the heart of the continent is to be saved, we must learn from experience. South Africa is the great object-lesson of how " not to do it."

Africa's Growing Pains

The " growing pains " of Africa are developing more or less rapidly throughout the continent. They are, no doubt, inevitable. The day has passed when the continent was peopled by child-races. Down into the vortex of the great war, the men were called to serve in lands that before were never dreamt of by them. Pressed to fight alongside the white, and even against the white, post-war Africa is now passing into adolescence. With this growth is coming a wider knowledge, which is leading to greater claims upon, and less respect for, the white overlord.

" Work in France during the War," says Mr. Jabavu, Principal of a Native College in Cape Province, " has imported into this country a new sense of racial unity and amity quite unknown before among our Bantu races . . . formed on the unhealthy basis of an anti-white sentiment." " They are," he adds, " in a state of positive discontent, these feelings are largely not expressed, but are

seething like volcanic lava in the breasts of the inarticulate people."

In one direction the Uganda Development Commission has reported (1920) :—

" It is within our knowledge that the younger generation of Baganda are becoming restless and dissatisfied.

" After a quarter of a century's experience the rising generation of young Baganda, like the youths who are just leaving school, are ambitious to use their wings and assert their independence. On the other hand, they are more than ever trying to ape the externals of European civilisation, with ludicrous effect, so far as clothing and mannerisms go." " Side by side with this superficial mimicry of the European there is also a commencing cleavage of racial interests and sympathy. This is not seen in the older Christians, but is decidedly appearing in the rising generation."

In another part of the continent the Administrator of Northern Rhodesia has recently declared that, compared with the early days of British rule, " the administration is less well understood, and perhaps less well loved to-day."

The recent Government report on Kenya Colony with reference to Native Areas, says :—

" From all sides an increasing interest in political matters on the part of the natives has been observed—in Nairobi there has been started an organisation named the East Africa Association. On the Coast several Arabs have formed an Arab Association. These bodies have not yet declared a definite line of action—in most cases they undergo frequent changes of policy, and they often disappear altogether. The study on right lines of the Colony's concerns is a matter for encouragement, and it is hoped that it will be possible to guide such Associations into the path of help, not only to Africans, but also to the Government, the more as an increasing impulse towards education is a strong feature of their demands. Government has sanctioned the institution of Native Advisory Councils in certain districts."

In March, 1922, there was a native riot in Nairobi, Kenya

Colony, when the mob was fired upon by the Police, and nineteen were killed. A native agitator, Harry Thuku, the cause of the trouble, was deported. He appealed to the awakening race consciousness of his people, the Kikuyu, and wielded a very considerable influence, anti-European, and latterly anti-missionary. Genuine grievances made the people an easy prey for such propaganda. Only the loyalty of a certain section of the tribe, which included most of the leading Christians, prevented much more serious trouble.

The National Congress of British West Africa is experienced enough to be discreet in public utterances, and is satisfied to ask for a fuller share in native affairs and in administration.

The Union Congolaise is another example of the progress of native organisation. It consists of ex-soldiers, irrespective of tribe. In August, 1920, it petitioned the President of the Belgian Chamber against excessive prison mortality, and for application of the elective principle for Natives as members of Advisory Councils.

The Belgian Congo Government has felt it necessary to legislate in connection with this problem, and adds, " The number of secret sects tends to increase among the natives. Some of them extend their ramifications over a great part of the Colony, and are in a position one day to be a danger to our occupation."—(Governor-General's Circular of September 3rd, 1917.)

Secret Societies exist in many directions, some even almost unsuspected by the white community. Those of the Marini (or Maridi) throughout Eastern Africa, embracing all tribes and admitting women, and of the Nabingi in Ruanda are instances of native institutions, through which consolidated race consciousness is being born, tribal barriers broken down and coherence being established.

The recent race riots at Port Elizabeth are referred to by *The Times* Cape Town correspondent, as being caused by Bolshevism and race hatred. The fact that " these feelings

are largely unexpressed adds to the difficulty and seriousness." There are indications in many districts that "the positive and daily irksomeness of restrictions on movement, disciplined labour, and increasing taxation outweighs with the masses the more abstract advantages of their newly-acquired peace, justice and security."

"Many would welcome any change which promised relief from increasing taxation, the *corvée* restrictions and discipline. These are regarded, in proportion as they are used or abused, with dull resentment. This is the powder magazine to which the agitator holds the key, while Europe hesitates to substitute a less inflammable material.

"The agitation which comes when a white man is arrested in South Africa for killing a native, and the ingenuity that a jury will exercise in trying to find a verdict to acquit him, proves that the weakest and most defenceless section in the Union of South Africa, the coloured people, are in danger of being denied the protection of their lives which the death sentence provides. A community must have lost its sense of decency and right when the killing of a native is not regarded as murder."

Yes, and this race attitude is persistent wherever the white man rules in the continent. Many administrations endeavour to act with justice and fair trial between the parties, but the black is beginning to think there is one law for him, and another for the white. He also sees and knows, that if he molested a white woman the utmost rigour of the law, framed by the white, would be used against him. He also knows that his own womankind have no security, and can be made the victims of any unscrupulous white renegade, and the black has no redress.

In view of the vast importance of the whole native problem in Africa, the views of a fully educated Christian African are of distinct interest.

Mr. Tengo Jabavu is well known throughout South Africa. In addition to being a B.A. (London) he is principal of the South African Native College at Fort Hare, Cape Province, and Editor of the native paper *Imvo*. He has

visited England on various native delegations, and is an authority on all questions appertaining to the African.

" The Bantu people throughout the Union of South Africa are in a state of positive discontent. One need not be regarded as an alarmist for making such a statement. These people are, as it were, beginning to wake up out of their age-long slumber, and to stretch themselves out, and speak through their press and platform demagogues. In municipal areas like Johannesburg, Capetown, and Bloemfontein, their voice is waxing louder and louder, while even in the rural districts of Natal, Pietersburg, the Transkeian Reserves, and among Free State squatters, there is a growing feeling of distrust in the white man's lordship, loss of faith in his protestations of just intentions, and loss of confidence in the old-time kindly protection of the British Constitution.

" These feelings are not largely expressed, for the Native is not given to confiding the secrets of his inmost feelings to Europeans, as in many cases he dare not, but, nevertheless, the feelings are there, and are seething like the molten volcanic lava in the breasts of these inarticulate people.

" And unless something is done at once to mitigate the causes of present dissatisfaction, it will not be very long before the whole white community must deal with a situation overwhelmingly beyond their control."

Early in 1915, what was called a " Native rising " occurred in the Shire Highlands of Nyasaland, led by John Chilembwe and confined to his sect, which consisted, in the main, of raw and uneducated natives of the Anguru tribe. It was one of the ebullitions common enough in areas where white and black meet and where the latter suffer from treatment which they consider unjust, and where, as a result, some man better educated, more sensitive and resentful than the rest, inflames racial and religious passions to an extent which cares for no consequences. As a rule, personal feeling will be found to lie behind most uprisings of the kind. It was so in the case of Chilembwe. This story we give from " The Life of Laws of Livingstonia."

" His headquarters lay next to Magomero, the extensive property of Mr. A. L. Bruce, a nephew of Dr. Livingstone,

whose policy was not to permit schools on his estate. The relations of Chilembwe with the manager, who happened to be called Livingstone, were very unfriendly, whilst the latter's treatment of the natives in his employment was unduly harsh. The discontent in the District, fomented by Chilembwe, culminated in an attack on Livingstone's house. He and two others were murdered, and three women and five children were carried away. No articles were stolen, and the women were treated kindly, and returned unhurt. The same night an attack was made on the Mandala store to secure arms and ammunition, but the troops moved out, and the revolt was quickly suppressed, Chilembwe and several of his lieutenants were killed in attempting to escape, and twenty of their followers were caught and executed, and others were sentenced to various terms of penal servitude."

Captain J. E. T. Philips says, after wide experience:

"Nine years of work in Africa on, and in proximity to, international frontiers, brings home to one the pitiful lack of harmonised policy among the Protecting Powers. Frontiers are frequently random lines of latitude and longitude dividing densely populated areas which are ethnologically, and geographically allied. Radical differences in judicial, fiscal and land systems are divided often by an imaginary line. Natives thus situated are not slow to play off and prejudice each Administration against its neighbour. Fugitives from common justice find refuge with clan brothers 'across the way.'

"It is not extradition or new frontiers, but a harmonised system of trusteeship which is required throughout each of the three zones of the African Continent."

A Missionary, after two years as a chaplain in the East African campaign, has stated publicly that "Pan-Africanism is not very far off. The seed is already sown, and then the problem will assume terrible proportions, unless the native has an education which will build up character, and not turn out a 'babu' class such as is causing trouble in India."

"Africanus" says: "These growing pains are a natural phase in evolution. They have been accelerated by the disintegrating influence of individualism on collectivism, resulting in the sapping of tribal influence, and the rate of European settlement, which arouses suspicion and causes

apprehension among the natives—an apprehension which we, foolishly, have done little to allay.

" Coupled with these growing pains is the predominance in the native mind of an instinct of self-preservation, which is an incentive to race-conflict. Expropriation of land, compulsory labour, (often necessary work) and petty enough individually, but considerable in the aggregate, and a deepening feeling that the Europeans are not doing much for them, are contributory to the surge of this instinct. It is a growing danger, and is probably the most disturbing influence at present in Africa. Till we eradicate this feeling, Africa will neither settle down nor advance, and the only way to eradicate it is to persuade the natives that we will preserve them, so that they need not worry so much about it.

" Dubious literature from India, and the States, feeds the agitator, who tells the people not to go up to Jerusalem when easier gods can be set up in Bethel and in Dan.

" In a Bombay paper recently there was published an appeal from an Association of Baganda to Indians to help them to develop their country (presumably politically). This paper is quite in accord with Indian ideas, and may be financially supported by them."—(*East African Standard*, Weekly Edition, January 1st, 1921.)

The Indian trader, generally of an extremely low type, is ubiquitous throughout more than half of the Eastern area of the continent. That part of Asia, which is at present most intolerant of European domination, is exercising a daily increasing political influence in Eastern Africa.

The " Indian problem " of East Africa calls for Christian forbearance and tact. But if India would send Christian missionaries of her own races to her own people in East Africa, instead of political agitators, much of the existing race prejudice would cease.

Africa Listening In !

" God made man in His own image,
Everyone knew that God was not a negro,
Therefore a negro could not be in the image of God,
Therefore he was not a man."

Thus wrote an American, in trying to prove that the

Negro was not a human being at all! We have travelled far from that crude idea to-day. There are whites, however, in Africa still, who profess that faith. On the other hand, we have voices from beyond the geographical frontiers of the continent, which are seeking to exploit the black man's ills by proclaiming a perverted idea of manhood in its relation to race and circumstance. Africa is only too readily " listening in " to such voices.

She hears Mr. Stephen Graham (Children of the Slaves) tell " In America her loss of citizenship and the colour bar has driven the rising generation of colour into a sullen resentment, which is developing into a ' religion of being black ' inspired by intense race hatred," also that in America and the West Indies the extent of the awakening race consciousness is truly extraordinary. The movement is backed with ample funds.

The Pan-Africans have the firm intention of raising very real trouble, and mean to " carry the war into Africa."

" Bolshevism and its Nihilistic doctrines are enlisting many of the natives up-country " (writes Mr. Jabavu). " Socialism of the worst calibre is claiming them. The main alarming features are: (*a*) that Christianity must be opposed and uprooted, for it is a white man's religion which the white man himself does not act upon. ' Let us fabricate a religion of our own, an original, independent, African religion, suited to our needs, such as, for instance, Mohammedanism, the great African Faith,' they say. (*b*) ' Let us unite and work to compass our freedom, opposing the white man tooth and nail, for he has taken our country, and made us economic slaves.'

" There have sprung into life a large number of natives, from the better educated class, who have seized the opportunity of the general state of dissatisfaction to stir up the populace to desperate acts. A sensational report of something of this kind appeared in the vernacular in a recent issue of *Imvo*, by a Rand correspondent. Personally, I do not blame these men, for the conditions that have called them into being are positively heart-rending and exasperating, in all conscience. They poignantly feel the sting of

the everlasting stigma of having to carry passes, in time of peace, in the land of their birth. They are landless, voteless, helots, pariahs, social outcasts in their fatherland, with no possible future in any path of life.

" Of all the blessings of this world they see that the white man has everything, they nothing. Like Catiline and his conspirators of Roman History, they believe that any general commotion, subversion of government and revolution are likely, out of the consequent ruin and ashes, to produce personal gain, general benefit to natives, and sure release out of the present state of bondage. They harp upon the cryptic and dangerous phrase, ' to make this a white man's country,' which, as we all know, has become parliamentary platitude. Armed with rallying catch phrases and copious socialistic vocabulary, they play as easily as on a piano, upon the heart of the illiterate mine labourers.

" It must be remembered, too, that the socialism they acquire is not the harmless common sense system advocated by Philip Snowden and Ramsay MacDonald in their books, but the atheistic and revolutionary doctrines of Count Henri Saint Simon of the early nineteenth century, introduced from the Continent into England by Robert Blatchford, Charles Bradlaugh, and J. M. Robertson in latter days, and now, somehow, into South Africa.

" The cure lies in our being able to produce well-educated native leaders, trained in a favourable atmosphere, who will be endowed with common sense, cool heads, with a sense of responsibility, endurance, and correct perspective in all things. The Native College at Fort Hare has this as one of its aims, and, if sufficiently well supported, it ought to be a real help to the country and the Government."

The extent to which Bolshevist propaganda in Africa is spreading is but faintly appreciated by the Christian Churches of the Homelands—not only in South Africa, but North from Egypt to Morocco. The recent revolt of the Riffs was said to be largely inspired from Moscow. In Tunis the Communists followed the very exact programme laid down for them by the Fifth Congress of the Third International, which was to exploit the nationalist sentiment of the natives

in the colonies of the European Powers, and to encourage their demands.

From the Sudan, the Belgian Congo, East and West Africa, there are evident signs of the activities of Bolshevist emissaries.

Mr. S. P. Bunting, the chairman of the Communist Party, has issued a striking statement of the aims of the Communists in South Africa. This includes a reference to the attitude of the Communists towards the natives.

He states :—

" We have two unique tasks in the world movement. First, in South Africa, to bring European and coloured workers together in a united army, and, secondly, throughout the continent of Africa to assist the native people to throw off the Imperial yoke.

" In the former task we act absolutely alone, without much useful advice even from Moscow. In the latter there is only the possibility of co-operation from our Egyptian brothers, with whom at present we are quite out of touch.

" As comrade Ivan Jones used to say, ' We have here in South Africa a miniature of the world. In the world, as a whole, coloured labour stands to European in much the same proportion as it is here, and the estrangement and absence of co-operation between them is even more complete.'

" If we can bring it about here we shall have solved the whole problem of world labour unity. In this field no other party even attempts to compete with us. We have it all to ourselves."

The avowed work that Communism has set itself to do in Africa and other parts of the world, may be judged from Article 8 of the conditions of membership, which is devoted to colonial propaganda, and reads :—

" On the question of colonies and subject peoples there is needed a particularly clear and sharply defined attitude from parties in those countries whose bourgeoisie possess colonies, and hold other nations in subjection. Every party which wishes to belong to the Third International

is bound to expose the intrigues of its own imperialists, to support, not only in words but by deeds, every movement for freedom in the colonies, to demand the expulsion of Native imperialists from the colonies, to cultivate in the hearts of the workers of its own country a real brotherly relation to the working population of the colonies and the subject nations, and to carry on a systematic agitation among the troops of its country, against every and any subject of the colonial peoples."

With reference to Egypt, it is significant that the *Egyptian Gazette* should urge a Fetwa against Bolshevism.

" In view of the possibility of a keen Bolshevist propaganda being introduced into Egypt, it would be useful if the Government followed the example of the authorities in India, who had the Fetwa of the Sheikh-el-Islam against Bolshevism printed, and published it throughout India, with the result that the Moslem population was greatly impressed. Bolshevism has for some time past been insidiously propagated there, and the effects of the Fetwa were found most satisfactory in impressing the followers of Islam with the noxiousness of the new doctrines. The Fetwa reads as follows :—

' Bolshevism is at present engaging the attention of those who control the destinies of nations. It is the duty of Islam, which directs a great portion of humanity, and reflects their sentiment, to proclaim its attitude to all Mohammedans, and to the world in general. Whatever may be the basic principles of Bolshevism, the fact that their application is harmful to humanity, to social life, and to the rights of individual property, makes it quite impossible to reconcile them with the principles of Islam.'

" Not only is Bolshevist propaganda thus active in Africa, Moscow is taking the African to her own land for—presumably—more intensive teaching. We are told from Riga ' that a delegation of African Negroes, who are making the same tour as the British Trades Union Congress, are attracting far bigger audiences than the Communists from Britain.'

" The special railway saloon coaches which carried Mr. Purcell and his comrades, are now filled with Negroes.

However, because of the rarity of Negroes in Russia, great crowds are flocking to see the ' Black Red ' delegates.

" Several of the African delegates are declaring in public that the Communist Party in South Africa expects to free ' the enslaved Negro workers from the British yoke.' "

From North Africa we hear of intelligent Africans being taken to Switzerland for such educational purposes.

A slight knowledge of the life of the people, and modes of travel at the present day, will make clear the ease with which such " propagandists " may re-enter Africa indistinguishable from their fellow-countrymen, and carry on their fell work for Moscow.

" Triumph: The voice and mouth of God," an Afro-American sheet, was recently seen in the hands of a Uganda artisan in the Eastern Congo.

Two Negro representatives of the " International Religious Congress " of America recently visited Abyssinia " to effect a closer union between the dark races of the earth." The principal delegate was in touch with Turkish, Egyptian and Indian " Nationalists." He was decorated with the Star of Ethiopia by the Prince Regent.

Four Abyssinian boys proceeded in May, 1920, under these auspices to America, for an Ethiopian education. Copies of an Ethiopian brochure entitled " The Call to Divine Justice," in seven languages, have been widely distributed in Liberia, Uganda, Abyssinia and South Africa. Portuguese East Africa comes under the latter influence through returning labour from the mines.

The spread of Ethiopianism—a movement which also radiates from America—has sent agents throughout Africa. Residents in Africa know the insidious working of this cult, which preaches " the complete deliverance of Ethiopians," advocates " union and strength of the black races," and prophesies that the " temporary rule " of the Europeans is nearly at an end. (*Vide* such publications as " Triumph," published at Youngstown, Ohio, and " The Call to Divine Justice.") One sequel of this can be seen in

the tendency of mission natives to secede from the parent churches, and form purely native societies, all with a bias, varying in intensity, that is anti-European. As examples may be mentioned, the Makai movement in the North in 1913, the Watch Tower in the South 1918–19, and a recent Malaki split from the Uganda Church. Associations are also being formed of remarkably anti-white tendencies, and the members read, though they cannot digest or properly understand, unsuitable American negro and Indian literature, the tenets of which they pass on to others in garbled form.

Certain leaders of the sect known as the " Watch Tower Church " caused trouble in the Kasanga area of the Ufipa district, in Tanganyika Territory, by commencing a campaign of abuse and vilification against the Roman Catholic and Protestant religions. Apostles of this sect first appeared in the Ufipa district in 1919, having entered from Northern Rhodesia.

The movement, which appears to have political as well as religious motives, has spread northwards from Nyasaland, where it was introduced in 1906 by a native preacher, whose seditious and unsettling propaganda caused grave unrest. Its doctrine prophesies the speedy approach of the end of the world, once predicted for October, 1914, but then postponed until 1923, and preaches non-payment of taxes, the destruction of all forms of Government, and the cessation of filial obligations. It is openly hostile to Christian Missions, and numbers among its native pastors not a few renegades ex-communicated from recognised missions for misconduct.

" It is not easy to get a correct account of the ' teaching ' of the Watch Tower people," writes the Rev. A. Macdonald, of the United Free Church Mission in Rhodesia.

" The following is the teaching as given in these Southern Towns :—

1. Baptism is given on mere assent to their teaching. No test of any change in character is required. Children are baptised who follow the crowd, and the parents are not

asked whether they agree, or not, to have the children baptised.

2. The millennium was to have come last October. All Europeans, officials, missionaries, traders, planters, were then to leave the country. All power was to be taken from the present chiefs and headmen and given to the 'Watch Tower' people and their friends. All taxes were to be stopped.

3. Missionaries had hidden the truth from the people, and were deceiving them all the time.

4. School fees, hospital fees, Church collections, were robbery. God's Word is free and should not be sold.

5. The new 'Saviour' is One of their own number born in Rhodesia. This refers to an ex-teacher who joined them in our district.

6. Europeans worshipped King George, and did not worship the true God.

There is no attempt made at teaching the people beyond these nostrums. They have some books printed in America, glorifying Pastor Russell, and giving his interpretation of Scripture. These books have drawings done in a crude way, showing the ministers of all Churches put to confusion by the 'Watch Tower.'

When they are asked how African printers are to live, if they are not to be paid for time spent in printing and binding books, they have no answer. There is a similar silence when they are asked about hospital supplies, and the payment of teachers and evangelists.

They are allowed to drink beer; and lying to conceal their teaching is universal."

In the early days of the Ethiopian movement, no doubt there were earnest men who sincerely desired the spread of Christian life and precept. Unfortunately, the movement has long since lost its original aim, and is now merely political, uniting with other—non-Christian—forces to effect what it believes to be the deliverance of the African.

Dr. R. Laws, of Livingstonia, originally believed that Ethiopianism had a germ of good in it, which should have been recognised and dealt with. His impression was that the Missions in South Africa did not early enough introduce

A KIKUYU FAMILY, KENYA COLONY.

native leadership into Church life. Ethiopianism was simply the expression of a natural desire for responsibility, which, being unsatisfactory, was exploited by malcontents and developed into a political movement. He believed that any such tendency should have been met by a frank admission of the legitimate aspirations of the natives to have some say in their own affairs. There was no need to be afraid of their making mistakes—every race learned through stumbling.

The schools of political propaganda of du Bois and Marcus Garvey hold that the Negro must be given, without delay, the freedom and the equality which justice demands, for without them he lacks the necessary incentive and stimulus to self-development.

The first displays a large faith in the liberal recognition, and reward, by other races, of the negro's efforts towards a position of equality and self-respect : it is a generous appeal for effort and co-operation.

The latter demands from other races the bestowal of the rights of freedom and equality as an act of elementary justice. In the event of no response being made to the demand, it foreshadows a time of bitter struggle and racial conflict, as though its leaders were conscious that we are living in an age when Christian ideals are still unrealised in national life.

The late Booker Washington sought to train the Negro to make good use of his privileges, before securing the freedom and equality which he claims. He appealed with the whole force of a practical and constructive policy, which could only be crowned with success if it was met with the same generous spirit as that in which it was conceived, and if men of other races emulate the Christianity which inspired its great Apostle. To make such proposals effective and practical on a world scale, the supreme need is for leadership, for such men as Professor Moton and Dr. Aggrey. Professor Moton, successor to Booker Washington, as principal of Tuskegee Institution, is a man of passionate and intense

Christian conviction, who is standing up against all the attempts to stimulate racial animosity in America and Africa, and is fighting all the time, and working by great educational processes, for co-operation between the races. Dr. Aggrey, a true African negro, was born of the Fanti tribe on the Gold Coast of Africa. As a boy, he was taken to the Wesleyan College, that had once been a slave castle on the coast. He graduated in America, there becoming a Professor. Recently going through South and West Africa he has, in face of growing antagonisms, proclaimed to white men, British and Boers, and to the Negroes, policies and plans of co-operation in Africa and America. He has done it, although white men have booted him off lifts and trams, and in other ways shown their contempt for his race. He has received it all with a glorious, happy Christian spirit. He stands, in spite of all ostracism, for sympathy and co-operation in all the relationships of black and white. Herein lies Africa's Hope!

CHAPTER V

ISLAM IN AFRICA

Rise of the Crescent

"God is great—God is great—Come to Prayers—Come to Prayers—Come to Salvation—Come to Salvation—I bear witness there is no God but God—I bear witness that Mohammed is the Apostle of God. Come to Prayers. Prayers are better than sleep."

Such is the first religious observance of the Mohammedan, the daily Call to Prayer, at stated times from sunrise to sunset. The Call is sounded forth from Minarets five times a day, commencing at dawn—again just after high noon—then two hours before sunset—at sunset—and again two hours after. Mohammed first commanded a negro slave to call the "faithful" to prayer, and from that time onward the voice of the Muezzin (or Caller) has been daily heard from the top, or gallery, of Mosques in many lands.

Islam is the greatest, most extensive, definitely Anti-Christian force in the world; a force that is both religious and political. It arrogantly claims to be a later revelation than Christianity, and its superior in faith. The Christian cannot ignore Islam.

From a religious point of view it is well to remember that Islam is the only great religion that has come into being since the birth of our Lord.

Islam traces its story back to the time when Ishmael, son of the bond-slave, stood in the place of the promised seed, through the impatience and interference of a godly woman who wished to hasten God's plans. If only her eyes could have looked through the ages, how she would have reproached herself as she saw the tragic sequel, and all the

misery, misrule and degradation, that cluster round the name of Mohammed—one of Ishmael's greatest descendants—and judged the mighty influences for evil that it has proved to the world. Sarah tried to hasten the promised blessing to Abram, attempted to make Hagar the instrument, with what dire results we all know.

Islam is the only religion which definitely, even fiercely, denies the claim of Christ to be the Son of God, and the Saviour of all men. It is the only religion which has overthrown Christianity in the past, and driven it from its strongholds.

It is the only religion which competes with Christianity as a missionary force, and the only Religion which in missionary effort in some lands is outstripping Christianity to-day.

Islam spread in its earliest days with terrible rapidity, from the desert lands of Arabia to the shores of the Atlantic.

At the time of Mohammed's death (June 8th, 632, in the 11th year of the Moslem era) the whole of the Arabian peninsula had embraced Islam, with the exception of a few southern tribes which preferred Moseylema, the "False prophet" of the Nejd. The few hours that succeeded the death of Mohammed were critical ones for Islam. Ali, the nephew and son-in-law of the prophet, a young man, and Abu Bekr, the old, staunch follower of Mohammed, and the father of Ayesha, the prophet's favourite wife, were the natural candidates for the leadership. Abu Bekr was at last proclaimed Caliph (Khalifa, successor), and the wisdom of the election was made plain by the vitality which characterised his reign of two years. The rebellious tribes of Arabia were subdued, the government was thoroughly organised and centralised, and the long career of victory was begun. Under Khaled the armies crossed the Syrian frontier, occupied Bosrah, overran the Hauran, defeated the Byzantine army on the plains of Eznadin, and invested Damascus. After a seventy days' siege this capital of Southern Syria fell August 3rd, 634 (13 A.H.). Sweeping eastward and

MOTHER AND CHILD OF THE LOGO TRIBE, BELGIAN CONGO.

northward, Khaled defeated a second Byzantine army at Yamook. In the meanwhile Omar succeeded to the Caliphate, August 22nd, 634. Jerusalem was conquered, and all Syria was in the hands of Moslems. An army was pushing across the Persian frontier. At the battle of Kadisiya the initial failure of the Arabs was retrieved, Ctesiphon and Susa fell, Mesopotamia was gained, and on the field of Mahavend (641) the Sassanid dynasty of Persia received a death blow. The whole of Persia, Khorasan, Kerman, Mekran, Seistan, and Balkh were conquered and assimilated. The century had not passed before the Oxus was the eastern boundary of the Caliph's empire.

In 641 Amr invaded Egypt, which fell with hardly a struggle, the Monophysite Christians throwing in their lot with the Arabs as against the Orthodox Byzantines. Othman succeeded to the Caliphate in 644. The armies steadily pushed westward. Libya, Tripoli, Tunis, Algeria and Morocco fell successively. A Christian civilisation made a firm stand at Carthage, but in the battle of Utica (698) the power of African Christianity was broken, and Musa rode to his saddle-girths into the Atlantic, and with raised sword took possession of the regions beyond, in the name of God !

If we are to understand the problem of the spread of Islam, and its anti-Christian character, we must remember that it is not simply a religion in the sense of a theological system, or even a scheme of salvation. It is also, and equally essentially, a legal system ; a social system ; a culture ; and even (because it is in addition a political system) a nationality.

If there were, or ever had been, any redeeming power in Islam, North Africa during the last 1,000 years would have furnished ample scope for its manifestation. The record of this millennium is such that the inhabitants of each of the several countries are in a lower state of civilisation probably than they were in the fifth or sixth centuries, before the followers of the False Prophet had overrun the land, and

when there were still the remnants of the ancient Christian Church.

The arrival of the Saracens has had more influence in moulding the destinies of the people of N. Africa than any other power.

Until the middle of the eleventh century comparatively few Arabs had settled in Morocco, save those in connection with the ruling classes, but when they did come, they advanced in force.

By the end of the eleventh century it is estimated that over 250,000 Arabs had settled in the "Land of the Setting Sun." From that day on, North Africa has been under the heel of Islam.

The lands comprised in North Africa are:—

Morocco with an area of about 231,000 square miles, and a population estimated at 5,847,000, of whom all but the Europeans are Jews and Moslems.

Algeria is the most advanced in civilisation, having been held by the French since 1830. After great expense of life and money, it is now thoroughly subject to their rule. Its extent is about 222,000 square miles, and its population 5,750,000, of whom 5,000,000 are Moslems, the others being French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

Tunisia is under French protection, and practically under French rule. It is 45,000 square miles in area, with a population of about 2,200,000, of whom all but 300,000 Europeans are Mohammedans.

Tripoli is now under the control of Italy, though some inland tribes still maintain their independence. There is a population of about 1,000,000, who, with the exception of a few thousands, are followers of the false prophet.

Egypt is now independent, though under the sympathetic guidance and supervision of the British Government. It has a population of 12,723,400, of whom 11,650,000 are Moslems.

South of these lands, through the desert regions of the Sahara Islam reigns, ruled in the main by the great Senussi Order. The policy of this order seems to be to encourage immigration from lands which European influence has not reached yet, or in which it has not yet become in any way a power. This really means a vast emigration to the oases of the Sahara and other parts. " The exodus from all the Moslem countries grows more numerous every day." Thus all the main caravan routes are being brought under Senussi control, wells are dug, trees are planted and cultivation is carried on by freed slaves, now carefully instructed in the dogmas and practices of the Order. In this way it is thought that the true believers may be gathered together and be preserved from living under the yoke of Christian powers, or under the scarcely less hated rule of the Turk and the Egyptian, who, in the opinion of the Senussi, are under the control of the European Governments and suffer from that pernicious influence. In fact, Turkey, Egypt, Syria, and other countries where modern civilisation has had some influence, are looked upon with much reprobation. The facts of material and moral progress cannot be denied, but the fanatical spirit pays little heed to such improvement. The Senussi are the most violent enemies of the Christians, and they equally call themselves the enemies of the Turks. The motto of the order is " The Turks and the Christians are in the same category; we will destroy them both at the same time."

It is said by an observant traveller that Algeria is honeycombed with Senussi intriguers. . . . So vast a combination is necessarily fraught with danger to the peace of Africa; so intolerant and powerful a sect is, ostensibly, capable of shaking Islam to its foundation, when the moment of action arrives.

The French in Algiers are perfectly aware of the danger which arises from the presence of these fanatical communities in their midst. More than half of the Moslem inhabitants of Algeria are connected with various Religious Orders,

which possess no less than three hundred and fifty Zawiyahs. All these Dervishes are trained to yield implicit obedience to the will of their Sheikhs. As a rule they are simple, credulous persons, but for this reason are the more easily led astray. Of all the Orders that of the Senussi is the most irreconcilable enemy of the French, and it is by patient working, by ceaseless intrigue and by thorough knowledge of the Moslem mind and heart that it has attained to its great position of influence, and its present power for evil.

The cry of the Muezzin can be heard around the coast-line of Africa, from Morocco to Mozambique, more than half the distance of the contour of the Continent.

The peoples of the lands bordering the Mediterranean, Red Sea, and Indian Ocean, are all, more or less, under the thraldom of Islam.

From Cairo as the radiating point, with Egypt as the strategic intellectual base, the successive waves of Islam have surged, in ever widening segments, until the northern third of the Continent has accepted its sway, and the adjoining third has fallen under its influence.

To deal in more detail with the border marches of Islam, we will leave the shores of the Mediterranean and the Red Sea, and follow Islam through the Equatorial and Southern areas.

The great advance of Islam from the end of the eighteenth century, or the beginning of the nineteenth, has been mainly due to the increased energy and devotion of the religious Orders. The whole hinterland from the Red Sea to the Atlantic, as far south as six degrees north latitude, and the country on the eastern side of Africa down to the Portuguese territory, is now more or less under Moslem influence. Islam has passed also from the Sudan into the equatorial regions. It extends from two centres. From the West it has gone along the Atlantic Coast to Senegal, Timbuctu and Hausa Land. From the Eastern side the modern movement began when Si Ahmed bin Idris, the Sheikh of the Qadiriyya Order, sent out missionaries during the early

part of the nineteenth century. They won over the Moslem Nubians, who then joined this order in large numbers, and, after this, missionary work began amongst the pagans of Kordofan. This work was afterwards carried on by the great Senussi Order. These two currents, sometimes more warlike and fanatical, at other times more social and commercial, are advancing more or less rapidly in all the pagan regions, according to local circumstances.

Amongst the earlier agents of this extensive movement from the West were the Fulas, the superior race in the Western Sudan. They are strict Moslems, and under Sheikh Danfodio, about a hundred years ago, became a powerful kingdom, warlike and aggressive. They spread to the west and to the south, won many of the Hausa people to Islam, made Sokoto, in 1837, the capital of a Moslem State, then advanced as far as the Yoruba country, and built the large city of Ilorin. Four large, important Kingdoms in Senegambia, and the Sudan, represent the result of the energy infused into the Fula people by Sheikh Danfodio.

The Moslem march across Africa starts from the shores of the Red Sea in Eritrea, passes through Abyssinia, across the Anglo-Egyptian Sudan, the French Shari-Chad Protectorate, to the Kamerun and Nigeria, reaching to the shores of the Gulf of Guinea, and then on to the lands of Senegambia.

The Strategic Line of Christian Missions in Africa

The eyes of the political world have long been fixed on problems of African colonisation. The Christian Church is concerned with a greater problem, that of the annexation of the tribes and peoples for the Kingdom of God, and the proclamation among them of that reign of righteousness and peace which will alone work the true redemption of Africa, the liberation and development of her peoples to take their rightful place in the life of the world.

Any consideration of methods for the effective evangelisation of Africa reveals the fact that the problem of reaching

the pagan tribes is complicated by the rapid advance of Islam, and the strength of the barrier raised by that religion, where it has once taken hold, against Christian propaganda. Hence, the whole strategy of Christian missions in Africa should be viewed in relation to Islam, not only in planning efforts to reach races already Moslem, but also in establishing strong Christian Churches among still pagan tribes, in order to stem the tide of Moslem advance.

This principle has been repeatedly urged by those who are in a position to take wide views of African conditions. To quote three instances only, the late Dr. Robson stated at the World Missionary Conference at Edinburgh:

"The very first thing that requires to be done, if Africa is to be won for Christ, is to carry a strong missionary force right across the centre of Africa to bar the advance of the Moslem."

The Lucknow Conference that followed Edinburgh also resolved—

"We are strongly of opinion that concerted action among Missionary boards and organisations is necessary, in order thoroughly to co-ordinate the forces now at work in Africa, and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active."

Dr. Mott has also emphasised the urgency of this problem—

"The principle of urgency should as a rule have the right of way; that is, if there is an opportunity to reach a people or section to-day, which in all probability will soon be gone, the Church should enter the door at once; for example, if there is a danger that the field may be pre-occupied by other religions, or by other influences adverse to Christianity. Equatorial Africa, in a most striking degree, is just now such a battle ground. It is plain to every observer that, unless Christianity extends its ministry to the tribes throughout this part of Africa, the ground will, in a short time, be occupied by Mohammedanism."

The writer having had the opportunity of crossing Africa several times along the borderlands of Islam, would venture to state, that there is no problem in the evangelisation of Africa at the present time comparable to that of forestalling the advent of Islam amongst the Pagan tribes of this 5,000 mile march. It is the problem of a thousand tribes, hence its difficulty for the Christian pioneer. Between those tribes that are recognised as Moslem to the North, and the pagan tribes to the South that are beyond this danger to-day, there lie a thousand tribes that are more or less under the influence of this Moslem menace. This babel of tongues presents no formidable difficulty to the emissary of Mohammed. Genuflexions, reiterated prayers, clothing, and comradeship, do not depend on the reduction of a pagan language to writing, and a measure of education that shall prepare the way for the Word of God. The Christian Missionary must face all this if he is to reach the people. It is a task of surpassing magnitude requiring careful strategy, linguistic ability, and a very definite measure of Christian enthusiasm.

While Islam presents this solid mass across the entire continent, the present locations of Christian Missions on this line are few and far between, and lack that co-ordination between the various societies that should make for the most effective use of the slender force available.

The following is a general summary of the tribes and the districts along the line of the Moslem march from the Indian Ocean to the Gulf of Guinea, and on to Senegal.

The tribes may be divided into three classes—(*a*) definitely Moslem tribes, such as various branches of the Arab and Hamitic families, who have come down from the north and east, during the past centuries; (*b*) the tribes who are at present being over-run by the emissaries of the Arabian Prophet, and who have already become practically Moslemised, or are in process of being absorbed; and (*c*) the Pagan tribes who, so far, have either held their own, or have not yet been effectively reached by Islam.

As far as it is possible to fix East and West points for this entrenched line of Islam, the island of Zanzibar on the East, and Cape Verde, the extreme westerly promontory of the continent, may be taken as approximately the relative points.

Starting from the East, we will follow this entrenched line across the Continent. The Islands of Zanzibar and Pemba have long been occupied by the Arab traders, and Islam may be taken as the established religion. On the mainland opposite, south to Mozambique, and north-west past Egypt, Morocco, and on to Senegal, practically every important coast town has its mosque ; Islam is the coastal religion for more than half the littoral of Africa.

Travelling north from Mombasa, we find the line passing behind all the coastal tribes in Kenya to the Somalilands and Abyssinia. These are various branches of the Swahili, Somali, Boran and Galla peoples, which inhabit the north-east corner of Kenya Colony. The line passes south of Abyssinia to Lakes Rudolf and Stephanie, thence east of the line of lakes and the railway from Jibuti to Addis Abeba, almost to the frontier of French Somaliland. The enclosed area embraces the East of Abyssinia and the British and Italian Somalilands. The line then passes north-west, leaving the Moslem tribes of the Danakil Afar and Tigre with Eritrea to the North. Passing through the area of Galabat the line turns south-west, reaching the River Nile north of Renk. For a short distance on the west bank of the Nile, the Moslems, Baggara and kindred tribes, occupy the territory southwards. West of that we have the sturdy pagan area of the Nuba Mountains heading north, almost forming an enclave in the otherwise solid mass of Islam. A sharp turn to the south-west for a couple of hundred miles, then almost due west in the direction of the Bahr-el Arab river to the French Frontier. The Moslem tribes are practically solid to the north of this River, while to the south there are the strong Pagan tribes of the Dinka, Shilluk, Banda and Kreich, but large numbers of them have already gone over to Islam.

"DUCK-BILLED" BABIRA WOMEN, BELGIAN CONGO.

In the Southern Sudan we find the first serious " canals " along which Islam is penetrating the Southern region (the North-Central Equatorial area).

The main lines of the Moslem march south naturally follow the trade routes, as these routes have followed geographical features. The greatest of these " canals " from time immemorial, has been the Nile itself. Till recent years, the vast " Sudd " area formed a more or less permanent barrier between the northern and southern peoples, but, with the advent of British Administration, a through route has been opened and maintained, with the result that Moslem traders are utilising it to the utmost.

Although passing through so many pagan tribes, the Government posts have become Moslem centres, such as Kodok (the old Fashoda), Renk, Melut, Malakal, Taufikia, Bor, Mongalla and Rejaf, the terminus for the Nile steamers north of Uganda.

As far south as two days' march from the Uganda frontier, the writer found the Moslem " muallim " busy at dawn in the camp at Opari. From that point, the Moslem emissary was free to pass on to this Protectorate.

All these Government posts have been military centres—the army recruited from pagan tribes became completely Islamised. The policy of the Sudan Government, unfortunately, facilitated the spread of Islam. One hesitates to think what might have been the result of this policy if the " Jehad " had been successfully raised during the recent world war. Fortunately, the Moslems found it to their interest to prove loyal to the Allies.

It seems probable that some of the more far-seeing British officials realised what might have been the natural result of this policy. When passing through the territory at the end of 1917, the writer found preparations were being made for evacuating the Islamised regiments from the southern, or Mongalla Province, to the purely Moslem areas north of Taufikia. New Pagan regiments were to be raised free from the contaminating influence of Islam. If this policy

were honestly adopted, and carried out in all the purely pagan areas of the Sudan, there would be more hope of a Christian civilisation winning this people.

Travelling west, the commonest routes for Moslem traders are from Shambe on the Nile, through the Bahr-el-Ghazal Province as far as Yambio, also along the Bahr-el-Ghazal, where steamers ply during several months of the year, as far as Meshra-el-rek, and Wau. From that point, the overland journey is being made by Moslem traders, *viâ* Dem Zubeir, through the French territory, down the Shinko River as far as the post of Rafai. The population along this route is so limited that it is not likely to prove a serious " canal " for Islam to the populous Congo regions, especially as the territory to the south of the M'bomu river is one of the haunts of the tsetse fly. When the writer passed through, a vast portion of the population of the district to the south of Rafai was suffering from sleeping sickness. In fact, it became necessary to travel round the area, instead of crossing as intended, owing to the sleeping sickness regulations of the Belgians closing that area to transport.

Travelling west again, there appears to be no main route, or " canal " for Islam, till the highway formed by the River Shari from Lake Chad, and the road connecting that river with the Ubangi at Fort Possel and on to Bangui. Unfortunately, down this " canal " there appears to be a settled stream of Islam flowing, reaching as far as Bangui, the capital of the French Shari-Chad territory. Here the writer has seen many Moslem traders who have come this way, some even bringing horses for sale, though the district is not favourable to them.

A few Moslem traders seem to travel down the Ubangi River itself to the regions of the main Congo River, where the writer has seen them engaged in prayer on the river banks.

Through the French Shari-Chad territory the " line " passes south-west to the Shari River. To the north there are

a few scattered Arab communities ; to the south there is a section of desert, beyond which the pagan tribes rapidly increase to the M'bomu-Ubangi river frontier. When the " line " reaches the Shari River it follows its course with slight deviations as far north almost as Fort Lamy, the Musgun, Marua, and Mandara forming a bulkhead against Islam, when the Moslem tribes again pass south to the River Yedseram. The pagan Gamerou and others then head north till the Moslem Kanuri people in Nigeria are reached.

In the Kamerun and French Equatorial Africa, the two main " canals " are down the Sanga River, and the overland route, through Ngaundere, the old slave road to the coast port at Dualla.

The line passes south of Maidugari, and thence north-west to the River Yobe. After this Islam takes a big plunge south, embracing the Kano-Zaria and Sokoto areas of Northern Nigeria.

The great Hausa and Fulani Emirates, with the Gbari and Nupe tribes, bring the Moslem area down to the River Niger, north of Lokoja. It follows that river to the west of Jebba, when Islam retreats north along the western frontier of Nigeria.

The railway from Lagos to Kano appears to be a ready means for the access of Moslem traders to the coast, and the new railway that is being constructed from Port Harcourt to join this in the Bauchi Highlands will give similar facilities. The Niger and Benue rivers are some of the most frequented routes of Islam.

Throughout the Protectorate new roads, and bridges over rivers, are taking the place of the old native tracks winding in and out amongst the trees. The old towns, that were protected by strong mud walls, are giving place to new villages, open to all comers. Under British rule, law is replacing lawlessness. But along the new wide roads comes the Moslem trader, protected by British justice, stopping to pray in the villages, selling his charms, influencing chiefs, securing the erection of a grass hut that he styles a mosque,

and throwing the glamour of his mingled religion and superstition, over the submissive minds of the pagans. The extent of the territory that is falling a ready victim, may be judged from the following:—Northern Nigeria is 255,000 square miles in extent, and is divided into thirteen provinces. Of these provinces, Sokoto, the most considerable in point of area, is nearly as large as Scotland and Wales; Bornu is the size of Ireland; Kano is almost as large as Scotland; Kontagora is slightly larger than, and Bauchi and Muri the size of, Greece. The Niger Province is as large as Servia; Yola is as large as Denmark; and Nassarawa exceeds the area of Switzerland.

Another pagan bulkhead extends north of the Niger as far as Tahoua, with the Asnat Madiri peoples. The Fulani and Songhai Moslems reach both banks of the Niger, and occupy the great Northern horseshoe of that river. Heading into this Islamic area are such fine pagan tribes as the Mossi, numbering 1,550,000, as yet unreached by Christian missions. There is also the Gourmantche, covering a wide area. South from the Western bend of the Niger the Moslem Sarrakole pass south amongst the pagan tribes almost to the Northern Territories of the Gold Coast. The Moslem "line" then retreats north, following in a westerly direction the boundaries of the Fulani, Sarrakole, and Maure tribes, with the immense tribe of the pagan Bambara, numbering 850,000 and extending to the Senegal River west of Bajoulabe. In this area we have a curious interlocking of pagan tribes with their Moslem neighbours. The Bambara are almost enclosed by Islamic peoples, who pass south-east of Bammako and Teneton, then north-east of Bole, with the Songhai and Diould tribes to the east of Sikaso. The Moslem Mande form a peninsula reaching as far south as below Satania, and occupying the area between the Zini and Comal Rivers. West of this, the pagan Senoufo form another projection north to above Tangrela.

Then the Moslem Malinke occupy the whole of the area embraced in the upper waters of the Niger and the Senegal,

A MERU WITCH DOCTOR, KENYA COLONY.

and coming as far south, at one point, as Liberia, then passing north-west to the frontier of Sierra Leone near Heremokono. Thence the line passes around Sierra Leone to the coast near Konakri. Sierra Leone is being overrun by the Moslem Fulani, the Mandingoes and the Temne, the latter now being 60 per cent. Moslem.

From Nigeria, all along the Guinea coast, the highways, river, rail or road, form easy canals for the Moslem trader and propagandist from the Islamic tribes in the hinterland to the pagans of the coastal areas.

In French Guinea Islam comes out to the Atlantic, and occupies most of the coast line as far as Portuguese Guinea, when it retreats inland, once again encircling the pagan tribes of that colony, coming out to the coast finally in Gambia. From Bathurst to St. Louis a few pagans hold the coast for the last section before Islam embraces it again, and finally all along the north-west and into the Mediterranean.

We have thus travelled across Africa in imagination, along the great strategic line of Islam. We have seen something of its extent and force. Let us now pass once more, and gather some idea of the Christian forces actually engaged along this line. Commencing, as before, in Zanzibar and along the neighbouring coastline, we find that Christian Missions have been established since the days of Krapf and Rebmann, who reached the coast in 1844 and 1846. At the present time, the Universities' Mission to Central Africa, and the Friends' Industrial Mission, occupy the islands of Zanzibar and Pemba. On the mainland the Church Missionary Society and the United Methodist Mission are established in Mombasa, and along the coastline of that immediate neighbourhood. When we leave their environs there is no other evangelistic effort till the Swedish Mission is reached at Kismayu. In the interval there are tribes more or less under the sway of Islam. This mission carries evangelistic effort amongst the peoples to the north along the banks of the Juba River. There is no effort at present to reach the

numerous scattered, and more or less nomadic, tribes in the north-eastern area of Kenya Colony. From Kismayu around the whole Somaliland coast there is no Christian Mission till the work of the same Swedish Mission is again met with in Eritrea, a distance of nearly 2,000 miles.

Following inland along this line, in the capital of Abyssinia, Addis Ababa, we meet the first missionary effort in these regions embracing the Eastern Horn of Africa.

Abyssinia, the long-closed land, has now opened her gates to the Christian missionary. The American Presbyterian Mission in the Sudan, encouraged by the Abyssinian authorities, on account of the beneficent work of its hospital across the frontier of the Sudan at Nasser, was invited to open a hospital within the Abyssinian frontier, and this was done at Sawi. Following on the appreciation of this effort, the Mission was invited to establish a hospital at the capital, Addis Ababa. Subsequently, two branches of the Seventh Day Adventists also entered. These, with the work of the Swedish Mission to the north, now constitute the sole evangelistic force for this immense area with the population, comprising Abyssinia and the Somalilands, of ten to twelve millions.

In Abyssinia the people belong nominally to their own branch of the Coptic Christian Church, under the Coptic Abuna or Archbishop, who is appointed and consecrated by the Coptic Patriarch of Alexandria.

During recent years there has been a most encouraging religious movement in the interior of Abyssinia, especially amongst the Moslems. It is said that about 10,000 have received Christian baptism from the Abyssinian Church, during the last five or six years. The Rev. J. J. Jwarson, of the Swedish Mission in Eritrea, says that the centre of the movement is at Sokota in the Amhara country, where the Apostle of the Christian movement—the ex-Sheikh Zaccaria, now called a Noaye Kristos—a person of great influence, is established. Two of his disciples, also ex-Sheikhs, Alaka-Paulos of Tigrae, and Alaka-Petros of Sokota, have visited

him in order to acquire copies of the Holy Scriptures, and to consolidate their acquaintance with evangelical Christians. It is noteworthy that this religious awakening is of an evangelical character. Its original cause seems to have been the study of the Holy Scriptures distributed by the British and Foreign Bible Society in Abyssinia, from their depot at Addis Ababa. These new Christians were very anxious to study the Bible, and they organised among themselves a numerous body of teachers, said to number about 500, with the object of teaching their youth to read the Scriptures.

Abyssinia, as a kingdom, has hitherto been closed to direct missionary effort, and no society was allowed to work within its boundary ; it is of special interest therefore to record the reception given to the representative of the British and Foreign Bible Society, the late Mr. Hooper, when he visited the new capital, Addis Ababa, in 1914, and obtained sanction to open a depot.

One of the most encouraging features about this movement is that many of these new converts have come out of Islam.

They were amongst the higher classes with limited education, but able to read, and this movement has brought many of them into this new evangelical Church. If the facts were accurately known it might be found that more Moslems have been won in recent years in Abyssinia, to the Christian faith, than along the North African countries from the Red Sea to the Atlantic. The facts are still uncertain, but all available evidence seems to indicate this.

In the Anglo-Egyptian Sudan the political restrictions have made evangelistic progress difficult in the northern spheres, though medical and educational work is well established in Khartoum and Omdurman. In the southern or pagan spheres the Church Missionary Society is working amongst the Dinkas, the Bari and the Zande peoples at their stations at Malek, Juba, Yambio, Yei and Lui. The American Presbyterians are also in Khartoum and Omdur-

man, and amongst the Shilluks at Doleib Hill on the Sobat Branch of the Nile, and amongst the Nuers at Nasser on the borders of Abyssinia, higher up the same river.

The Sudan United Mission is amongst the Dinkas at Melut, Meriok, and Rowan. This Mission has now occupied the Nuba Mountains area, thus establishing a strong strategic base at almost the most northerly point, where paganism is still holding its own against Islam.

All these Missions are finding the work difficult and slow, owing, no doubt, to the long impact of Islam on the pagan mind. The most promising is that amongst the Zande, who have been the least affected by the proximity of the Moslem.

In the French Shari-Chad Territory the Africa Inland Mission has just opened its first station at Zemio, just across the frontier from the Congo, in its programme for entering this sphere.

From the Nuba Mountains directly west to Yola in Northern Nigeria, the strategic line is unchallenged by Christianity. For over 1,500 miles there is no direct contact South of this line, and along the M'bomu and Bangui rivers a new effort has been commenced by the Mid-Africa Mission of North America, which has established stations at Bangassou, and Wangu. Also, on the main road that connects the Bangui river with the Shari rivers. So far this effort is not very strong, but it is a cause of satisfaction to know that a commencement has been made in the evangelisation of these regions.

In the Northern Cameroons in pre-war days the Germans had several well-established Missions in the coastal regions from Dualla inland. These have now been restarted by British or French Missionaries. New districts have been opened up in the northern area, in the Upper Logone, by the Foreign Mission Society of the Brethren in Christ. In Ngaundere by the Norwegian Branch of the Sudan United Mission, and in Garua by the Norwegian Lutheran Brethren.

In Nigeria we find some of the most promising evangelical missionary work of West Africa, especially in the southern

or coastal regions. From Calabar, with the United Free Church of Scotland, the Primitive Methodist Mission, and the Qua Iboe Mission, to the extensive areas occupied by the Niger Delta Pastorate Mission of the Church Missionary Society and by the Wesleyan Methodist Missionary Society, evangelisation is stretching from the Ibo country to the Yoruba peoples.

In the northern districts the Church Missionary Society occupies from Lokoja to Zaria, and the Sudan Interior and Mennonite Missions the central areas. The Cambridge University missionary party is well established in the Bauchi Highlands amongst the Angass and Sura peoples, and the Sudan United Mission occupies the Benue valley from Ibi up to the northern frontier near Numan in the Yola Province.

Passing from Nigeria westwards we can travel through the hinterlands of Dahomey, Togoland, the Gold Coast and the French Ivory Coast, without finding a representative of the Cross, for the whole distance. The first break in this immense area is the recent effort of the Gospel Missionary Union amongst the great Bambara tribe. A station has been opened at Bamako on the Niger River, and northwards Timbuctu has been reached. Southwards, along the route from the coast, stations have been opened at Siguiri and Kankan, amongst the Malinke tribe, by the Swiss Independent Mission. These stations are the pioneers in this immense area, where Islam and paganism have confronted each other for centuries. Amongst these tribes that have held their own for so long, we have the Mossi, numbering over a million and a half, and still (1926) unreached by any messenger of the Cross. They form probably the largest unit along this whole line, entirely neglected.

A century of missions along the coast has not influenced the country for more than 400 miles inland. This Mossi tribe is still to the north, far beyond the reach of any immediate prospect of development by existing agencies. It constitutes a call for a really serious effort, and forms one of the vital areas along this whole line.

When we leave the Niger River at Bamako there is no further Mission due west till the coast lines of the Atlantic are reached, with the stations of the Paris Mission at St. Louis and Dakar.

Liberia, Sierra Leone and Gambia constitute the three Mission fields along the coast line south-west. Here, again, we have sorrowfully to admit that, after a century of Christian effort, the great mass of the pagan tribes, in the interior of these colonies, still remains untouched. Islam, as we have seen, is pouring across each of the frontiers, and there is no corresponding invasion by Christian Missions of the regions now being devastated by Islam.

Thus across the whole Continent, from the Indian Ocean to the Atlantic, we find comparatively few points of close actual contact between the Crescent and the Cross.

Paganism, with all its faults, is still holding its own in most sections of this line. If left to itself, it probably could still maintain its independence. The advent of European powers is undermining the strength of the pagan tribes. Under the *pax Britannica* and the corresponding enforcements of peace by French administration, the pagan is deprived of the power of defending himself. The Moslem, taking full advantage of this protection, is passing through every tribe from Lake Chad to the Atlantic, between the strategic line and the coast.

When we try to analyse the present advance of Islam we find that it varies considerably in different sections of the line. In the main, where paganism is free to hold its own, it is doing so. Where, alas, it is compelled to submit to a peaceful penetration, paganism is naturally succumbing to the forces of Islam. Any prestige, or power, Islam has along this line, is due to the influence and support of European powers. What the power of Islam might become, under favourable conditions, we can well judge from the history of the past. Islam is still Islam! At present enjoying the favour of European powers, it is peaceful in its attitude towards the respective administrations. While there may

be, at the present time, no open and apparent danger, that danger is always latent. Now the progress of social organisation is being built up that is linking the various scattered peoples into an immense brotherhood. Herein lies the danger. Ignorant and fanatical, the influences of Islam press down from the north. If once they become antagonistic to European authority, through the preaching of a " Jehad " or Holy War, this immense brotherhood, with little knowledge of the tenets of Islam as a religion, but having embraced its fanaticism as a political force, might constitute a scourge that should once again sweep away the young Christian Churches. The story of North Africa might be repeated in Equatorial Africa. At present, we are thankful to say there is little evidence of this. What the developments of the future may be no one can say. On the one hand this depends on the influences at work in the Chancelleries of Europe. On the other hand, it depends on the progress of the Christian Evangel amongst the thousand scattered tribes now subject to the influences of Islam, and still waiting the dawn of hope which only the Evangel of Christ can bring.

In British territory the placing of Moslem Emirs over pagan tribes is probably the policy most likely to bring disaster. Should British authority fail at any point, through preoccupation in other parts of the world, and the worst elements of Islam be allowed to break out along this line, we may gather something of what paganism would suffer from the following quotations from a text-book of Moslem law, " The Minhaj al-Talibin," which has been translated into a number of languages, and quite recently into English, as a text-book of Moslem law for use in Government institutions. We quote from the sections on the Poll Tax and on Military Expeditions (pp. 467, 468 and 459, 460):

" An infidel, who has to pay his poll-tax, should be treated by the tax collector with disdain; the collector remaining seated, and the infidel standing before him, the head bent

and the body bowed. The infidel should personally place the money in the balance, while the collector holds him by the beard, and strikes him upon both cheeks. These practices, however, according to most jurists, are merely commendable, but not obligatory, as some think.

" The obligations which we undertake, when stipulating for a poll tax, are as follows :—

" (1) To abstain from any hostile act against the infidels concerned ; that is to say that we are responsible for any damage illegally caused by us to their person or property.

" (2) To protect them against attacks on the part of infidels not subject to our laws ; and also against other enemies, external and internal. This obligation, however, does not exist, according to some jurists, where the taxpayers do not fix their domicile amongst us, but occupy a separate territory. Infidels who, by virtue of the poll tax, are subjects of our Sovereign, must be forbidden to build Churches, or Synagogues in a town founded by us, and whose inhabitants embraced Islam of their own free will. As to places taken by assault, the infidels must abstain, not only from building new Churches or Synagogues, but even from using, for that purpose, any such edifices as may be there already.

" In a War against infidels, it is forbidden to kill minors, lunatics, women and hermaphrodites that do not incline towards the masculine sex ; but one may lawfully kill monks, mercenaries in the service of the infidels, old men, persons that are weak, blind or sickly, even though they have taken no part in the fighting, nor given information to the enemy. If only they are not killed they must at any rate be reduced to slavery. The wives of infidels should also be reduced to slavery and infidels' property should be confiscated. It is lawful to besiege infidels in their towns and fortresses, and to employ against them inundation, fire and warlike machines, and to attack them unawares at night, without having regard to the presence among them of a Moslem prisoner, or merchant, for whom these general methods of destruction may be equally dangerous. This is the doctrine of our school."

" Women and minors of the infidels made prisoners of war should be reduced to slavery ; and slaves taken in their country become ours. As to free adults, males, the Sovereign

may choose between the five following courses, as seems to him most advantageous for the Moslems ; that is to say, he may either—

" 1. Put them to death.
" 2. Give them their liberty.
" 3. Exchange them for Moslem prisoners of war.
" 4. Release them for a ransom.
" 5. Reduce them to slavery.

" Where circumstances do not indicate which of these measures is to be preferred, the prisoners should be retained until the best method becomes clear. Some authorities do not allow an idolator to be made a slave, and one jurist considers this to be unlawful for a pagan Arab. An infidel prisoner of war who embraces the faith saves his life in all cases by doing so."

In confirmation of this possible attitude of Islam, we would give the opinion of Monsieur Allegret of the Paris Mission. Monsieur Elie Allegret writes concerning the missionary question in the French colonies in Africa, and points out the extremely critical situation. Paganism, although there are attempts at revivals through secret societies, is doomed. Islam has appeared on the scene, and at first it seemed as though this religion would conquer, but, says the author—

" That was a mistake ; it undoubtedly meets certain religious and political needs ; it brings intellectual knowledge of a monotheistic God ; it forms a framework, and a social organisation, which are well adapted to tribal life, linking it up at the same time to a great brotherhood ; it might lend a certain cohesion to any race movement hostile to Europeans ; but it introduces no real progress, no industry, no sort of social development ; the position of women, for instance, is inferior even among converts of Islam to what it is among the heathen. It is true that, as Mgr. Le Roy says, ' Islam goes one step in front of the barbarism of the animist, but it is the first step and the last. . . . The black remains in a state of moral arrest.'

" Without a doubt Islam will in future be the most redoubtable adversary of Christian Missions, and also of the Colonial Powers. But, so far, its progress has been slow,

and purely superficial. The people have suffered so keenly from the slave trade, and from the brutal conquests of the last century, that they hesitate to surrender themselves to Islam; in many of the districts a free man will not turn Islam, he would lose all his authority over the people of his tribe. The people would rather, like certain tribes south of the Tchad, leave the country and go into the forest. I do not mean to say that Islam is not a danger. In spite of everything it is gaining ground, and it will certainly be in the Sudan that one of the most desperate battles between Christianity and Islam will be fought. The duty of Evangelical Missions is to strengthen and develop a whole network of stations in the heart of the heathen tribes, so as to win them before Islam does so.

"The more one sees at close quarters, of people recently converted to Islam, the more obvious is it how incapable Islam is of saving them. It has added a terrible load of new suffering to the crushing burden of misery which already overwhelmed them. Our Administrators are aware that Islam will never draw the Animist tribes towards us; on the contrary, it will separate them from us. It is in no way in the interests of France to make Africa entirely Moslem. The peril of Islam remains a fact, but it is not yet too late."

We cannot travel along the lands embraced by this strategic line without continually finding evidences of the sincere desire of the pagan to be saved from the possible tyranny of Islam. Time and again, in different ways, this has been made evident to the writer, who has met with it in the Sudan, and across to Nigeria in the west. Passing through the towns of the latter colony, he has met men who deplored the fact that they had become Moslems: "If only Christian Missions had come earlier we would have become followers of Christ instead of Mohammed. We were dissatisfied with paganism, we longed for something better. The Moslem Mallam came along, he told us the story of one great God, we believed him, and that is why to-day we are followers of Mohammed." One such argument was closed by the speaker remarking, "*It behoves you missionaries to be more in earnest.*" Such criticism is apt, in view of the enor-

mous difficulties of the work, and the extensive character of the land to be reached by the messengers of the Cross.

We must not forget that the dangers of Islam surmised by Europeans are confirmed by Moslems themselves. " Ameen Rihani, a Syrian, characterises the present strength and vitality of the Moslem world as follows : ' A nation of 250,000,000 souls, more than one half under Christian rule, struggling to shake off its fetters ; to consolidate its opposing forces, replenishing itself in the south and in the east from the inexhaustible sources of the life primitive, assimilating in the north, but not without discrimination, the civilisation of Europe, a nation with a glorious past, a living faith and language, an inspired Book, an undying Hope, might be divided against itself by European diplomacy, but can never be subjugated by European arms. . . . What Islam is losing on the borders of Europe it is gaining in Central Asia and Africa, through its modern propaganda, which is conducted according to " Christian " methods. And this is one of the grand results of " civilisation by benevolent assimilation." *Europe drills the Moslem to be a soldier who will ultimately turn his weapons against her, and she sends her missionaries to awaken in the ulema the proselytising zeal.*' "

Thus Islam speaks ! The problem of the evangelisation of Islam may appear impossible. It will be solvable just in proportion to the faith of the Christian messenger, and his consecrated reliance on the power of the Holy Spirt. All things are possible to him that believeth. The faithful sowing of the present generation of missionaries will assuredly bring forth an abundant harvest for the reapers of the coming age. HIS WORD MUST PREVAIL.

CHAPTER VI

COMMERCE OF AFRICA

Its Progress in Africa

AFRICA is immensely rich in products, and possibly, still latent resources. The mere enumeration of the articles produced at the present time for export is illuminating as showing how dependent Europe is on its raw materials.

From ABYSSINIA, coffee, hides, ivory, skins and wax are exported.

ALGERIA sends eggs, figs, silk, wheat, wines and tobacco.

BASUTOLAND sends maize and sheep.

BELGIAN CONGO sends gold, copper, copal, ivory, diamonds, rubber, palm oil and nuts.

The COMORO ISLANDS send hides, sugar and vanilla.

DAHOMEY, palm oil and kernels.

EGYPT exports cotton, eggs, leather, sugar, textiles, and tobacco.

ERITREA, pearls, oxen, sheep and palm kernels.

GAMBIA, ground nuts, hides, palm kernels.

GOLD COAST, cocoa, gold, gum, kola, rubber, manganese, ore, lumber and palm oil.

IVORY COAST, cocoa, cotton, mahogany, palm oil and kernels, rice and rubber.

FRENCH SUDAN, gum, copal, maize, ground nuts, rice and millet.

FRENCH SOMALILAND, coffee, ivory, salt and hides.

KENYA COLONY, coffee, soda, chillies, copra, fibres, grain, hides, ivory, rubber, wool, cedar and sisal.

LIBERIA, cocoa, coffee, ginger, ivory, rubber and palm oil.

MADAGASCAR, cattle, fibre, hides, wax, rice, graphite, straw hats, manioc, meat, sugar, tapioca, tobacco and vanilla.

MAURITIUS, sugar.

MOROCCO, almonds, barley, beans, cummin, eggs, gums, linseed, iron ore, wheat and wool.

NIGERIA, cocoa, cotton, tin, manganese, palm oil, rubber, tobacco and ground nuts.

ITALIAN SOMALILAND, butter, cotton, gum, hides, maize.

NYASALAND, cotton, tea, tobacco.

REUNION ISLANDS, sugar, rum.

SIERRA LEONE, ginger, kola, palm oil.

PORTUGUESE WEST AFRICA, cocoa, copper, cotton, ivory, hides, sugar and wax.

SENEGAL, ground nuts, gum, hides, rice and rubber.

SWAZILAND, gold and tin.

SOUTH AFRICA, gold, diamonds, coal, ostrich feathers, hides, maize, tobacco, wool and meat.

SOUTH-WEST AFRICA, diamonds, copper, marble, tin, wolfram and maize.

TANGANYIKA TERRITORY, coffee, copra, cotton, ghee, grain, hides, ivory, peanuts, rubber, sim-sim, sisal and wax.

TOGOLAND, cocoa, coffee, copra, ground nuts, palm oil, kola, wax and iron.

TRIPOLI, ostrich feathers and sponges.

UGANDA, cotton, coffee, chillies, ivory, hides, rubber and oil seeds.

ZANZIBAR, cloves, copra, cotton, chillies, ivory and sugar.

COMMERCE is the exchange of goods, commodities or other valuable property between different peoples. It is perfectly proper to give extension to the meaning of the word, so that it shall include the interchange of scientific, ethical and social ideas between nations, since this is an inseparable adjunct of that intercourse whose object is barter and trade. The relation of Commerce to Missions in its narrower meaning can be stated—(1) What Missions owe to Commerce. (2) What Missions have suffered from Commerce, and (3) What Missions have done for Commerce.

Missions owe to commerce the means of transportation

and of communication, and the supply of the many necessary commodities of life. The earliest missionaries were enabled to reach the coasts of Africa by those means of transportation which Commerce had already provided. Missionaries use the natural productions of the earth, the steamships, the railroads, the telegraphs and the postal facilities which commerce has provided for its own uses. Merely to suggest these things is to show the greatness of the debt to the enterprise of commerce under which missionaries must ever lie, in respect to the means of reaching the ends of the earth.

Missionary enterprises have sometimes been carried forward with great freedom, because missionaries had a right to claim and to enjoy the same privileges of safe conduct which Governments had secured for the benefit of merchants.

Again, commerce has served missions in the line of discovery and exploration of unknown regions, and of acquaintance with secluded races. It was Stanley's long-determined struggle to solve the puzzles of Central Africa which prepared the way for other missionaries to follow in the footsteps of Livingstone, and finally to present a civilised Uganda and peaceful Nyasaland to the merchants of the world.

Nevertheless, commerce has often hampered and sometimes vehemently opposed the beneficent undertakings of Missions. There is nothing contrary to any law of God, or man, in buying a commodity where it is abundant, in order to sell it at a profit where it is scarce, and in demand. But no law, human or Divine, can justify a commerce which takes advantage of the ignorant and defenceless, or selects for its traffic articles that injure, degrade or destroy. The African slave trade was a notable example of such conscienceless commerce, which long blocked the progress of Missions, on the western coast of Africa.

History is full of wrongs inflicted by civilised traders, in the name of commerce, upon trustful and ignorant peoples. More than one missionary has been killed, because simple pagans thought in that way to punish the traders who had stolen men from the islands of the Pacific, in order to place

them as labourers in plantations, on the other side of the globe. More than one desolating war has been waged in Africa because the brutal voracity of commercial agents was discovered and resented by its victims. Only when men shall carry on commercial enterprises in non-Christian lands, with that regard for right, honesty and justice to which they are forced to bow when at home, will commerce help, not hinder, the kindly purpose of Missions.

" I go back to Africa to make an opening for Commerce and Christianity. Do you carry out the work which I have begun ? I leave it with you ! " It was with such glowing words as these that David Livingstone enforced on English audiences his favourite theme that " the end of the geographical feat is the beginning of the missionary enterprise." Alas ! if the great pioneer could only see what the opening up of Africa to commerce is meaning to the continent in the present day. In the early days, the trader followed in the wake of the missionary, now he is often ahead. The peace and security that European domination have made possible have given the trader his chance to exploit the native. Whilst many of those who are engaged in commerce in Africa are maintaining the standards of rectitude and fairness, in Central Africa such dealings with the native are limited. The great bulk of trade is in the hands of the wholesaler and the retailer, out for the biggest profits in the shortest time : the former so often great exploiting companies, and the latter, three types of petty trader, foreigners to the soil. These latter traders coming in from the West Coast, are largely Portuguese. Such traders entering from the Mediterranean and the Red Sea are mostly Greeks or Arabs, while on the East Coast, south from Zanzibar to the Cape, the Indian is the great retailer. Of these nationalities it is as a rule the lower type of men who so largely monopolise the retail trade. Such men often live on a level not much higher than the uneducated native. They are out " on the make," and that as quickly as possible, and have little scruple in their dealings with the African. When a mission-

ary friend was remonstrating with a Portuguese, he replied with bitterness, "We hate you Missionaries, we are out here to get rich quick, and damn the nigger." An influential Indian President has actually defended the sharp practice of his fellow countrymen by saying, "It is the essence of all trade to take advantage of the other man's influence or ignorance, and where pious people call it cheating the more reasonably inclined would term it profits from the trader's enterprise." While the Greek is, alas, too often capable of profiting by selling otherwise discarded stock, boots of imitation or paper leather, cloth that is not made to wear or fit to sell. Thus the purchaser too often parts with his hard earned cash for little benefit. Such traders have admitted making 400 or 500 per cent. profit.

Through the greater parts of East Africa the ubiquitous Indian or Goanese trader is found. As an instance of that "enterprise" he claims as a virtue instead of a vice, let us take a picture in the cotton season in Uganda. The annual value of the exported product is more than £3,000,000. From December until April the harvest is reaped and sold to middlemen, mostly Indians, who come to the locations for the purpose. The whole countryside wakes up! All members, big and little, of the family may be seen trudging the roads for miles, with their loads of cotton on their heads, to the nearest sale centre. The motley crowd waits outside. One by one they go in with their bale, get it weighed and come out with the money. It is usual to put up a notice outside the store, stating the rate for the day in shillings per hundred pounds. When the general rate should have been 32*s*. one Indian boldly placed a prominent notice, offering 35*s*. The crowds flocked his way. A European seeing this offered to supply him with all he wanted at 32*s*. "Oh! No!" the Indian said, "It will pay me far better to buy from the native at my price." There was only one way to make a profit at that rate, a false balance, and a bullying spirit, that would scare the ignorant black from complaining, even if he could find out the duplicity. Not content with

A FOREST PYGMY OF THE BELGIAN CONGO.

this, one will see another Indian, or possibly a native dupe of the storeman, on the opposite side of the road with a temporary booth and an attractive display. This one, no doubt in league with the cotton buyer, soon secures a fair share of the cash the native has just received on the other side of the road. Cheap rubbish that to the raw native looks wonderful, is sold at enormous profit. The African is the sieve, but a sieve with such big holes that what the Indian puts in on one side of the road passes out to the Indian on the other side! One such trader, with a booth that would not cost more than 5s. to erect, was known to have taken £100 in a single day.

Away in the dark interior, towards the other side of Africa, in a district not yet reached by missionary effort, the writer endeavoured to purchase some khaki cloth at the local European store. He was told there was none. Looking round he saw a roll, and began to examine it. When the storekeeper came up, he said, "Oh! that is not for white men, it is for niggers." It was soon seen that it would be useless for "wear." It was only meant to fleece the African with. As he would see it in the store, it presented an attractive appearance enough. When he got it home and attempted to make use of it, he would soon find there was little quality in it. He had probably paid the price of the highest quality cloth that a white man would have bought. A few hundred miles' march farther on, and another purchase was necessary. The only store was at last reached. The articles for sale were very limited, but a few wants could be supplied.

The front courtyard was thronged with a black crowd bringing their bales of raw rubber. The writer, resting in the welcome shade of the back of the store, watched for some time the barter for rubber. The storekeeper stood in the doorway, displaying sections of cloth, in glowing colours. As each native came up with his rubber, the storekeeper examined it, and, if accepted, paid about a yard of cloth for the ball. To the native with the African sun full blaze on the cloth, it looked substantial enough. To the one resting

in the shade, the light streaming through, proved plainly its flimsy character. The first shower would wash it out completely. With transport added, it probably would not cost the storekeeper a franc. The rubber secured, he might dispose of for five or ten times that amount.

In other parts, taxes having to be paid in cash, and the native having to find the necessary commodity somehow, he has perforce to submit to receiving possibly a fifth, or a tenth, of the true value of the only local produce he has. Too often, in some parts of Africa, the local official and the local trader thus work for each other's interests ! Every time the African pays ! He has only the one store to deal with, there being no competitor.

Africa is one of the richest continents in minerals, but its wealth is being largely taken out by these exploiting companies, too often apparently soulless, and conscienceless, where dividends are concerned. While the African benefits to some extent by imported manufactures, many of these are really of little use to him, but an artificial desire is created that increases trade, much to the black man's loss, though to the white man's gain. " The product of African raw materials is more and more being included in the operations of great industrial enterprises, syndicates and trusts, which tend to eliminate the middleman, and to concentrate in their own hands every process of particular industries from field or mine to the finished product."

Commerce is necessary, but there is no reason why it should be a grasping, degrading transaction. Also, the mineral assets, and other materials of Africa, are essential for modern manufacture, but that is no reason why the African should be reduced to a state of absolute serfdom to provide big dividends for capitalists. Little could David Livingstone foresee what the opening up of Africa to commerce was to mean to the black man.

Africa has been scoured north, south, east, west and centre for precious minerals. The type of prospecting in days not far distant, and, alas ! in hidden areas at the present day, is

indicated by a remark of one of their number with reference to the native. " On the first signs of insolence, or even of familiarity, kick under the jaw (when sitting) or in the stomach. In worse cases shoot, and shoot straight, at once, your life in Africa depends on such prompt measures." As one thinks of this, and recalls what the prospector would deem " insolence," one shudders at what the African has suffered at the hands of such men. Any inability on the man's part to understand the brutal and broken language, interlarded with oaths, and to comply immediately with a request he could not possibly comprehend, would be interpreted by such men as " insolence," and they would act accordingly. Poor Africa ! How many deaths from the brutal kick of the white man has not the writer heard of in his trans-African journeys ?

The Christian Church must awake if a great portion of the continent of Africa is to be saved from passing under a materialistic *régime* run by financiers. Its wealth is passing more and more rapidly into the clutches of these great exploiting companies. Christian effort and opinion need to act, and that urgently, if some restraint is to be exercised on the exploitation of the continent, and its people, for these companies' own ends, with the result of making the wretched more wretched, under the pretence of introducing civilisation. The Johannesburg compounds, and the mass of derelict black humanity produced yearly by those great mining interests has led to that city being styled a University of Crime. As the writer has passed through the great mining compounds he has felt the truth of the statement of an authority on the spot ; the late Rev. Frederick B. Bridgman, a life-long student of governmental and economic conditions in South Africa, stated the case under the following three heads :—

" (1) These tens of thousands who are thrust into the novel and complex environment of a modern city are young men, sixteen to twenty-five years old. Very few are past thirty. (2) They are wholly removed from family and

tribal restraints. Moreover, the new conditions of life at the gold fields appear to place a premium on unbridled licence. At the mines the natives are housed in compounds or barracks where from 2,000 to 6,000 males live in a segregated existence. Those engaged in the city find living quarters as best they can, and this usually means drifting into slum areas of the worst type. (3) Of course, to such a mining centre and frontier town as Johannesburg, there inevitably gravitate many of the worst crooks and criminals of Europe and America. There seems to be no depths to which low-down whites will not descend in order to separate the native from his hard-earned cash. The result is that we find natives succumbing to drunkenness, gambling, robbery, murder, sodomy, and prostitution. To the vices of heathenism, the heathen are now adding the crimes of civilization."

For a thousand miles north, and far east, west and south as " labour " can be recruited, the best of the manhood is being swept into this vortex, and its kindred commercial activities, to sink to a lower level, morally and physically, than would have been possible in their native villages, heathen though they were. They return, those who can, carrying back to their old life the vices and disease that they have acquired while " dividend hunting " for the white man. Thus commercialism is wrecking the life of southern Central Africa.

It is a strange reflection that the higher the value of the commodity sought, the lower type of white man engaged in its obtaining, till gold mines the world over have become notorious for their degrading influences.

Some idea of the mineral wealth that is dug out of Africa, by African labour, for the benefit of the great companies and their shareholders, can be obtained from figures just published by the Department of Mines of South Africa. The value of the total mineral output of the Union for the first five months of the year 1923 shows the dominating importance of the gold mining industry of the country.

In the period January to May, both months inclusive, the various mines of the Union had an output of the value

of £20,250,000 sterling, and about 80 per cent. of this was in respect of gold, of which, of course, nearly all was derived from the mines of the Witwatersrand.

The total gold reported, as produced from South Africa from 1868 to 1926, is £850,000,000. If we ask what the African obtains, as his share of the exploitation of the wealth of his own country, we shall get the reply " Wages ! " Yes ! Wages ! Temporary wealth, eternal ruin !

Mining is producing the greatest centres of moral cancer in Southern and Equatorial Africa, carried on, as it is at present, by financial interests in London, New York, Paris and Brussels—company promoters who too often send out the type of man who arrives in Africa already inoculated with the " damned nigger " spirit, and send him, under conditions where every result is calculated on financial, not moral, considerations. It is the African who pays every time.

Recently a shudder of horror passed through a mission station, as the report reached it that a gold prospector had found the valuable ore in that locality. Visions of the wreck of that centre of light, and blessing that would follow, passed before the minds of those toiling for the redemption of Africa. A gold mine camp would be a greater source of corruption, and opponent of Christian Missions than the wildest heathenism, or the most fanatical propaganda of Islam. Even at the present day there is a road to a newly opened mine where the porters have to pass through a foodless area. Their corpses have been seen lying rotting by the roadside.

When the prospector locates the valuable ore, the district is promptly " pegged " off, for the interests he represents, often quite irrespective of any claims the local African may make to his ancestral homelands. There may be cases of consideration, and justice, but they are hard to find. In the great copper lands of the Katanga district of south-eastern Congo, the conditions that have made Johannesburg notorious are being repeated. No less than 68,500,000 tons

of copper ore, estimated to contain 4,515,000 tons of copper, are said to be within the concession. The annual production has risen to 60,000 tons of copper, in addition to tin, iron, uranium and radium.

What does the African get? Without his toil not one ounce could have been obtained, and one is tempted to suggest that an export tax on all minerals, say 1 per cent. or even 2½ per cent., should be paid over to the missionary societies for the social welfare of the African.

One often wonders where all the new recruits come from? Johannesburg alone is said to need half a million a year.

Labour recruiting agents travel the southern half of the continent with fair promises and wonderful stories of great wealth to be obtained, the pleasures to be met, the new lands to be seen. The deluded youth of the far-away villages are "caught" for "Voluntary Service!" Hustled in their thousands to the new life.

Come to a village scene. After a long march one morning, an unusual scene of activity was witnessed by the writer, approaching a village. Coming to the courtyard of the village rest-house, the writer found it crowded. In the centre was a small table at which two white men sat, with papers and the inevitable whisky bottle. A number of police, or guards, were trying to get the "mob" of men into something like a queue to pass the table. The whole village seemed gathered in excitement. Police ushered the men, one at a time, up to the table. Names and particulars were taken. A voluntary, or ignorant, consent was secured. They passed on to other police, a jersey and blanket were given. They stood in groups awaiting further orders, for the long march to the nearest rail head. Once "consent" was secured, however they might wish to recant the police would be near to see there were no desertions. The healthy manhood of the village secured, the recruiting agents would pass on for the next village and its lot of victims. The way in which chiefs are bribed to see that their people "volunteer" is terrible. If bribery direct will not succeed, the

whisky bottle will soon place the chiefs in such a condition that they will promise anything, and perhaps a written promise, a " finger print," will be held over the chiefs when they recover their senses, till they comply with the demands of the " recruiter."

Once the lad, or man, is away from his village, his doom is sealed ! All hope of a better life is gone. As the recruiter passes through the country he does not travel alone. His " harem " must go with him, replenished it may be, with some of the choicest maidenhood of the district. The young sisters of the man who is leaving home for the mines are fascinated, and drift to these Centres of Civilisation ! Writes a brokenhearted missionary from these regions :

" With the opening up of the railway and mines there is a great drifting of the best elements of the population towards the great centres, Elizabethville, Kambove, and Panda, where European influence is *horrible*. Immorality, (if things go on as they are) will speedily decimate the Balubas, one of the finest tribes of Southern Central Africa, for whereas in the native up-country villages of Lubaland we have hundreds of bonny healthy youngsters, there is practically no active birthrate on the mines, and the most exalted ideas that our little girls have is to become one of a white man's ' harem ' which horrible example the black man is quick to follow."

* The European places a high estimate on the value of his civilisation, and its material resources, and has a corresponding contempt for African barbarism. But the African may be excused if he wonders how far he is better off under our rule than he was under his own. His old social system is being rapidly disintegrated. He is no longer free as he was. From hunter and warrior, he is reduced (as he thinks) to earning wages from one white man that he may pay taxes to another. He is compelled to spend long months

* For the final paragraph of this page, and for pages 104 and 105, I am indebted to *The Golden Stool*, by Rev. Edwin W. Smith.

apart from wife and children that he may satisfy the exigent white stranger's hunger for precious metals. No wonder that many a woman lives to curse the day that reft her of her man and carried him off to township and mine—curse it for a home-breaker, for a destroyer of health, for a murderer of unborn babes! In many directions commercialism, as now practised, is nothing less than race murder, with its attendant dangers to white as well as black.

The painful description penned by Dr. Allegret of the effect upon the character of Africans in French West Africa applies also, in greater or less degree, to other parts of the continent:

"A new spirit of acquisitiveness has been awakened, new vices have replaced, or have been superimposed upon the old. By civilising the natives we have increased their power to take action, and have put new tools in their hands, without having trained their reason or their conscience. We have, so to speak, increased tenfold the power and the speed of the locomotive without repairing the line upon which it is to run. . . . The black race is in danger, physically and morally; its normal and progressive development is threatened."—*International Review of Missions*, April, 1923.

M. Allegret described as "positive appalling" the depopulation of French West Africa as a result of porterage, the heavy labour on roads and railways, the exactions of the native troops, and the spread of disease following on the opening up of the country. Madame Vassal speaks of the French Congo as "depopulated." This is no matter for wonder in view of some of her descriptions—the following, for example:

"The manioc for the natives of Brazzaville frequently comes from a distance of 100 kilometres, and in this depopulated Congo it is the child-bearing women who undertake one of the most painful tasks. These groups of carriers generally arrive at midday, panting, exhausted, blinded by the glare of the sun and perspiration, which streams down

their faces. It would be a pitiful sight if the carriers were men, but when they are women with babies it is harrowing."

Here is an incident, related without a shudder :—

" It was at Crampel. . . . A huge hole was shown containing thousands of skeletons. On the slightest pretext or provocation natives were thrown into it alive, and the executions, by blowing up the victims with dynamite, have to this day left a most vivid impression on the minds of the populace."

One is not surprised to learn that, according to official figures, the population of French Equatorial Africa has diminished from 4,280,000 to 1,250,000 since 1911.

In Portuguese Africa we have the most retrograde administration in Africa at the present time, and this after four centuries of occupation in the country. The contrast, as one travels through that land, after crossing British colonies, is striking indeed, and a sad commentary on our boasted civilisation in this twentieth century. In Mozambique " the standard term of compulsory labour is six months." Children, and even women carrying infants, may be found working at road making. The labourers are recruited by native policemen, men of the most brutal character, who use their opportunity to extort money, to beat and rape.

The planters, traders and hotel-keepers, to whom forced labourers are assigned, cheat them of their wages in a most despicable fashion, so travellers tell us. After serving six months they may receive sufficient to pay the head-tax, and return home, having gained nothing more than bitter experience.

What the late War cost Africa will never be known. On the British side, in the East African campaign alone, over half a million were engaged. The numbers used by Belgium, France and Germany probably never will be known, but combined would far exceed those on the British side. Mortality statistics have never been published. In addition to deaths in the campaign, famine, pestilence

and influenza, directly introduced as a result of the War, probably more than one million were lost.

The German contempt for the life of the blacks was indicated in a private letter written by one of their officers: "Our road is paved with corpses of the natives we have been obliged to kill."

Germans shot down carriers when they were too exhausted to march farther. Entire areas in East Africa were depopulated by the retiring German armies, which compelled women as well as men, to act as carriers.

Is there not need to pay heed to the wise warning of King Albert to the Belgian Colonial Congress?—

"The Congo and its inhabitants have produced largely, and brought much money to the home country. Let us never forget that colonisation must find its justification in the moral progress and material welfare of the native population. Is not this moral and material progress the necessary condition of the future output of colonial undertakings? We have a moral responsibility towards the native populations whose Government we have assumed."

Some of its Problems

From the earliest days of Christianity, missionary enthusiasm has been associated with trade and commerce. In some cases the missionary supported himself by work, in other cases, teaching natives to work for him, he unconsciously introduced the trader of his own country. As far back as 1868, a serious and sensible effort was made by the Basle Mission in India to support their outcast converts by teaching them agriculture and trade. Later on, similar work was started in Africa with much success. A commerce that is at once strictly commercial, and strictly Christian, is possible. The Church has done much for the backward races of mankind, medicine has its heroic self-sacrifice, science has brought security and wealth.

"Is it not obvious, without any vestige of exaggeration, that a revolution, the most pervasive and profound ever

known in the history of Christian missions, would surely follow in every country of the backward races if Christianised commerce appeared in their midst. Kindly with the kindness of humanity, and righteous with the righteousness of Christ ? "

There are some matters that the missionary at home on furlough cannot deal with in the ordinary course of his addresses on the work of the Kingdom, in the lands from which he has come. Some of these burn deepest into his soul, as he pours out his heart and life for His Master. He sees around him, day by day, the enemy " sowing tares." That enemy, probably the greatest he has to face, may have come from his own land.

Away on the heights of the Shire Highlands of Nyasaland, the late Rev. Cyril Claridge and the writer looked across the plains to the other heights in Portuguese Africa, whither he was going as a pioneer, and where so soon after he was to lay down his life. He spoke with passion, and sorrow, of what he had actually seen of the commercial impact on the African of the West coast and inland, where he had formerly worked. As we talked together, compared notes and thought out the problem, this was his message. It is a sacred trust to pass it on. He being dead yet speaketh :

" Missionary enterprise is suffering from a modern evil which has silently taken up its abode on the doorstep of Foreign Missions. Who is responsible ? It is a question which ought to be faced at once. What is the remedy ? This is a question which ought to be answered without delay."

" The evangelisation of the world is a stupendous undertaking, and between to-day, and the day of its consummation, lies the most tremendous conflict which has ever confronted Christendom."

" We cannot afford to allow an extra obstacle to be manufactured in (and maintained by) Europe, then to be dumped at the front door of missions by a section of the very public which has undertaken the task of saving the heathen, especially when the public, through lack of thought

and information, remain ignorant of the serious nature of the problems that are thus being created."

"Enemies have always dogged the footsteps of the missionary. On the beach where he has landed, foes have dumped their barrels of brew. In towns where he has built his church, the sly old fox has run up his gin-shack. When he has struck off into unknown paths to make friends with cannibal and warrior, he has had at his heels the priest, the militaire, hunters of game—animal and human—as well as manufacturers of blood-money and gain."

"I refuse to believe that right cannot make a fortune in Africa. Whether a firm is Christian or not, it stands to gain everything by employing servants of sound Christian character. Men who can pray will, in the long run, make a bigger penny in commerce than men who can gamble."

"Of Christian employers we, of course, expect more. The firm which gives £1,000 to the Missions, and then, out of the same cheque-book, pays the passage to Africa of a sharper, a rogue, a brute, or a drunkard, pays a bigger subscription to the devil than he gives to the Lord. The balance is tremendously on the wrong side. A consecrated banking account would never make such a blunder. Why not put men in the shops who would resign at once if a manager asked them to do a dishonest thing? Better still, why not put in managers who would rather die than ask one to do a dishonest thing, much less do it himself? We want men who would prefer to lose the foot than that it should kick a negro, or lose the tongue rather than it should swear at a native. Such men would stand the strain of African life better. The other sort is short-lived. Some of them go out on one boat and home again on the next but one, if not the next. There is no profit in that, either for the man or the master."

As Cyril Claridge poured out his soul, one hoped his voice would reach far and wide. A few short months after, the human lips were still for ever. His burning passionate call to cleaner commerce must ring on. Again, when we come to apportion blame, we must see to it that justice is done. Try and place oneself in the position of a young man just out from home—met on the threshold of

his new career, that he had been looking forward to as a romance, with a supreme test for courage. In the old home Christ was honoured, in his business he was naturally straight-forward. He would have been ashamed of a shady trick. In order, as he thinks, to better his position, he accepts a post in Africa, held out with lavish inducements by a wealthy company that he never suspects. With high hopes he lands in Africa, meets the local representative of his firm, starts his duties in good faith. Not many days pass, perhaps, till he is pulled up sharply by his conscience. It is a new experience to him. He sees a side of business life he never expected. He feels he cannot go on. A protest to the manager or local director meets only with the reply in effect, " There is your work, get down to it, or get out ! " He is at the cross-roads of his life at once. If he continues in the work, he has to sacrifice his conscience. If he holds to what he considers to be right, he has to face summary dismissal, and possibly threatened with a claim for a refund of his passage money. What a dilemma !

One such victim soon found, to use his own expression, " Business here is Hell." Helpless, he felt he could not risk dismissal. He took up his work, and went down into " Hell "—six months later he was a lost man !

Let us find sympathy also for that manager or director, he too is under an iron hand. He has continually before him the alternative, dividends or dismissal.

What a change of character may intervene between the touching appeal of the Chairman of the Board to the shareholders to assist in the " uplift of Africa," through the commercial activity of his company, and that activity as it is manifested 5,000—10,000 miles away, where some subordinate is struggling to carry out his orders from the man " between." What about lauding the claims of temperance at the Home end of the line, and selling drink like any conscienceless trader at the far end ? When one asks a question at the far end, " Why does your company sell drink out here, when your head advocates temperance at home ? " " Ah, well,

you see, we must do it to get the business." It seems that some mysterious change takes place, between the drafting of regulations to satisfy the claims of inquisitive shareholders, and the carrying out of the policy of the firm in the foreign lands. It would almost seem as if there must be some " post-script " attached to these instructions, so carefully drafted to satisfy any Christian enquiry.

P.S. 1.—You must make *dividends!*

P.S. 2.—You *must make* dividends!

P.S. 3.—*You* must make dividends!

P.S. 4.—No questions will be asked as long as the *dividends* are big enough.

P.S. 5.—You of course understand that your position with the firm will be gauged by the *dividends* you produce!

This may be only surmise, but how otherwise are we to account for some facts in the African commercial world? Would that every Christian shareholder called for a clear statement as to how his invested money was used!

The writer walked through the streets in West Africa with the local director of one of the large firms trading with those parts. He had been through the store, and seen something of the large part drink played in the prosperity of the company. Coming to a vacant corner site facing the station, the director stopped to examine it remarking, "What a fine site for a store, what business could be done on Sunday!" He was asked, "But your firm would not open on Sunday, would they?" "Oh, no! It would not do for our shareholders at home to think that, but we could erect a building and put in a Portuguese who would catch the crowds that come in from the country on Sunday." Yes, and no one would think that Christian shareholders, singing their hymns in a Christian Church, were reaping big dividends from Sunday sales!

But there is a bright side to the commercial development of Africa. There are men engaged in this pursuit who are the loyal comrades of every movement for the uplift of the

African : men, amidst all the degrading influences with which they have to compete, who bear the reputation for clean living, unsullied commercial integrity, and all that makes for the character and justice of their country. All honour to such men ! They prove that the shame and degradation referred to are not an essential element in the opening up of the Dark Continent. There are men whose business is an education of the best sort to the African, and on whose plantation the songs of salvation are ever welcome, men who are not ashamed of the Gospel of Christ, and who find no fetters in its claims on daily life and enjoyment. Men who are Missionary pioneers in the best sense of the phrase. Men who are not only comrades in fellowship with the Missionary, but in service. Men who see in their gain a talent to be used for the extension of the Redeemer's Kingdom in the land where they have won it. Men who would scorn the idea of getting rich quick by the toil and sweat of a fellow man, be he black or white. They may have no chance of making big dividends ! Their reward is in character rather than in cash. They are the salt of commercial life in Africa, that just saves the whole from corruption.

CHAPTER VII

Administration in Africa

Europe's Responsibility

The making, or marring, of Africa lies in the power of Europe. For good, or for ill, Africa is, to all intents and purposes, owned by Europe. The few exceptions are the last remaining native kingdom, Abyssinia, in the East—the only black republic, Liberia, in the West, and the "Kingdom of Egypt" with its recently granted independence. The whole of the Continent, outside these small areas, is under the suzerainty of one of the European Governments. The comparative extent of responsibility for the various European nationalities may be gathered from the following schedule :—

Nationality.	Area.	Population.	Area percentages.	Percentages population.
	Sq. miles.			
British (excluding Egypt) .	3,847,317	52,475,209	32	37
French . .	5,313,876	35,722,349	41	26
Belgian . .	917,654	15,600,000	8	11
Italian . .	610,000	2,553,000	5	1
Portuguese .	794,000	8,612,000	6	7
Spanish . .	124,400	954,000	1	1
Independent Countries : Egypt . Abyssinia Liberia	761,181	25,223,402	7	17
	12,368,422	*141,139,960	100	100

* Of this figure 3,000,000 are whites and 135,500,000 "blacks," and the others Asiatic and mixed. If British figures included Egypt, the percentage of area would be 33 per cent. and the population 45 per cent. of the whole continent.

From the foregoing figures it will be seen what a great responsibility Britain and France share in Africa. The making, or marring, of Africa, therefore lies in the power of these two countries. We need not dwell on the mistakes of the past. They have been sad and serious, for white as well as black. In pre-war days an African Governor's chief object was wealth production. Fortunately, since the treaty of Versailles, when the principle of Mandates was established, a new door of hope has opened. The old idea of "property" in Africa and the African, is really, though slowly, giving place to that of "trusteeship." The general principles governing administration in Africa one can sincerely believe, are being made more sympathetic to the position, and outlook, of the Africans themselves. But, when we grant this much, we have to face the fact that principles of administration are one thing, and the sympathetic execution of those principles in the government of the people, may be quite another. The same law may be a boon, or a burden, according as it is interpreted by the individual Administrator, too often cut off from his fellows, suffering from loneliness and sickness, utterly out of sympathy with the black. Such a man may fail to do, what he is expected to do, for those under his immediate control. If Africa is to be raised in the best and truest sense of the word, a higher and more sympathetic type of Administrator is needed in many parts. Christian men, with faith in Christianity to lift the African, and faith in the African that he will respond accordingly, are the greatest factors in the redemption of the Dark Continent. We are grateful to know that there are many men of this type, especially in British colonies, men whose influence for good may be almost rated on a level with that of the Missionary. But one has also to recognise the fact that, with the vastly extended responsibility of recent years, and the need for drawing into the administration so many varieties of men, Governors—even with the best intentions —may fail to secure those who would assist in the building

up of the new Africa, morally and spiritually. A good Administrator, of Christian character, with bad laws, is better than a bad Administrator with good laws. So much depends on character. One may read glowing articles in the London or Continental Press, on the inauguration of better laws for the government of some section of Africa, but those in Africa itself know only too well how such laws may fail to effect the amelioration of the African, unless with the new law, a new type of man to administer the law, is available for that particular section.

We have to recognise the fact that while Africa, in pre-war days, was reckoned a nation in "childhood," she has developed into "youth" so rapidly in recent years that there is a new Africa growing up. The old Africa, that with a sullen docility plodded on as the tool of the white man, is passing. The War opened up the Continent, in a few years, to an extent that millenniums had not done previously.

The fundamental fact to be appreciated regarding this impact of Western Civilisation on pagan Africa is the way the mind of the African has been opened to realise something of the social, political and industrial developments created in his land by Europe.

Enlightenment and understanding may come slowly to the African, but they are coming surely. The education of Africa is taking place at a rapid rate. Not only that technical education which enables him to read, write, and develop into a student of history, but that education which comes through daily contact with those around him, "whites" as well as his tribal comrades. In this desire for a wider outlook on life, he will be safe while the guiding mind is that of the Christian missionary. Unfortunately, that influence is too limited in numbers to be everywhere, and to deal with every situation that arises in scattered districts.

We have to try to teach the African that there are others interested in his welfare, and that they are in Africa for his benefit, and not merely for the white man's aggrandise-

ment. We have to appreciate, in a way we have never done before, the African point of view in all social and political questions. "A chief, who had a perennial stock of grievances, was talking to me," so says Mr. F. H. Melland in "Witch-bound Africa," "and after a bit I said, 'I wish you would drop this attitude. I would like, as representing the administration, to make *Bulunda* with you, as a chief. Then we could support and help each other, without so much bickering and mistrust.' He promptly replied, 'We chiefs would gladly make *bulunda* with the *Boma* (Government), but we cannot, for with the Boma it is all take and no give, and that is contrary to the spirit of *Bulunda*." The chief may have been mistaken, but this indicates the thought behind the black man's mind, in his relationship with the white. A really sympathetic Administrator would soon be able to convert such a chief.

While the Missionary is always ready to give the Administration all the help in his power, to convince the African of the white man's goodwill to him, that spirit is not always reciprocated.

Speaking of British Administrators, Sir William MacGregor has said :

"We are a coloured Empire, and we have been governing great areas and vast numbers of people, by sending out from this country officers that, in a majority of cases, have had absolutely no training for such work. And yet we have not failed, because these officers, in so many instances, have had genuine sympathy with native races, and have had an innate sense of justice. One often hears it said of a native race, 'Oh, they are just like children.' In some ways they are, but I hope to show you that many of them are our equals, and not a few of them superior to most of us."

The late Lord Cromer, speaking on the character of officials in our Colonial Service, said :

"Example is more important than the issue of laws and decrees. Here," he says, "is where the Belgian and French

Congo officials have failed so utterly. To put the matter in another, and somewhat mathematical form, I have always held that 75 per cent. of the influence of British officials for good depends on character, and only 25 per cent. on brains. Mistakes arising from defective intelligence will generally admit of being rectified. Those which are due to defects of character are more often irremediable. My belief is, that the great and well-deserved success, which has attended Sir Reginald Wingate's administration of the Sudan, arises in no small degree from a recognition of this commonplace, and from its practical application to the choice of officials."

To quote Sir Frederick Lugard:

"The District Officer comes of the class which has made and maintained the British Empire. That Britain has never lacked a superabundance of such men is, in part, due to national character, in part perhaps to our law of primogeniture, which compels the younger son to carve out his own career. His assets are usually a public school, and probably a university education, neither of which has hitherto furnished him with an appreciable amount of positive knowledge especially adopted for his work. But they have produced an English gentleman with an almost passionate conception of fair play, of protection of the weak, and of 'playing the game.' They have taught him personal initiative and resource, and how to command and obey. There is no danger of such men falling a prey to that subtle moral deterioration which the exercise of power over inferior races produces in men of a different type, and which finds expression in cruelty. The military officer, turned civilian, invariably becomes an ardent champion of his proteges, and no one shows greater aversion to militarist methods than he. If, occasionally, some colonial officer suffers from 'swollen head' and exaggerates the importance of his office, may it not be charitably ascribed to that very devotion to his work, and realisation of its responsibility and magnitude, which has made our Empire a success? No words of mine, after long experience, can do justice to the unselfish, conscientious work of these officers."

"There is no career in which the aspirations of youth can

BUYING BIBLES AT NGORA, UGANDA.

THE HEAD OF A QUEUE THAT TOOK THREE HOURS TO PASS THE DEPOT.

take a finer form than in the service of the Empire, and there is none with less sordid ideals."

That British character, at its best, has brought peace and prosperity to lands that might otherwise have been in chaotic bankruptcy, is testified to in many directions. Egypt is a striking example. But for this transformation, due in the main to the late Lord Cromer, the country would not have been in a position to secure, and maintain that independence that has now been granted. Foreign nations have spoken of this token of British administration, but the most valuable testimony is that from the late Prime Minister of the country, Rushdi Pasha :

" We cannot forget what Great Britain has done for us, the benefits of British administration are almost incalculable—not only has the material prosperity of the country increased since the occupation, but the people have known the advantage of living under an administration that protects them from oppression, and deals out justice with an even hand. Britain's task is not finished, and whatever the future may have in store for Egypt she must have her co-operation."

Though independence has since been granted, England still remains a friend and adviser.

Probably the greatest secret of England's success as a ruler of other people is that sense of justice and fair play. With all her faults, and shortcomings, England has generally " played the game " with these diversified races. Take a testimony from the other side of Africa. A few years ago there was a vital test case in the courts on the question of native ownership of land.

The West Coast Press devoted much space to this Nigerian Land case, which was brought to an end at the Privy Council by a judgment of the Judicial Committee in favour of Chief Oluwa of Lagos. Victory for the Chief inspired widespread expressions of pleasure, and the utmost faith in British justice.

In the *Aurora* (Sierra Leone) one writer says:

"At the very first stage of the hearing an important principle of law was determined by their Lordships, of far-reaching interest to Nigeria in particular, and the West African Colonies in general. It reveals with glistening lustre the absolute purity of British justice, and at the same time discloses a mine of paternal affection and solicitude in the British Sovereign for all his subjects, even the humblest, irrespective of colour, creed, or clanship. It has, in a sense, removed the bar which is so very familiar in legislation of the West African Colonies, and which makes a difference as to the extent safeguards are vouchsafed to the colonies by legislation which draws the line of an arbitrary closure giving a finality to decisions in local courts, sometimes not, even the highest."

"Against a rather subtle interposition from the counsel for the respondent, Lord Haldane asked, 'Would you deprive the citizen of the right to appeal to his Majesty the King?' Herein lies the secret of the attachment of the British West African Colonies to the throne and person of the King, who is always concerned in the well-being of his subjects, whatever their colour or race. The repeated expression of their loyalty is no mere sentiment. It is a revelation of deep-seated gratitude, the outcome of a sincere and vital endearment between the Sovereign and his black subjects."

"Now that it has been shown that any subject may take his suit to his King, it would be consistent with an appreciation of the privilege, for the people to unite by every lawful means, to support one another, without which it could not have been possible for the Oluwa to have scored so great and signal a victory in the heart of the Empire. Mr. Upjohn suggested that such decision would affect the land tenure of the whole of Lagos, if not farther afield, and in consequence the Oluwa could become quite rich. Even with such an issue, British justice has triumphed, and the glory of the Empire has burst forth in increased radiance and dazzling splendour."

A writer in the *African Messenger* (Lagos) says:

"The finding of their Lordships will be of great historical

value, and will settle for all time the ever-recurring question of land tenure in Lagos. Chief Oluwa and his supporters are to be congratulated upon having won. It was a hard fight, but it was worth the stakes, which are indeed immense. While congratulating the Chief, we should be guilty of a serious omission if we failed to bring forcibly before the public the high standard of British justice, as evidenced in the present case. We may justly regard it as a dual triumph—on one side an African fighting for his right, with an unwavering faith that he would get justice, however tardy, and, on the other, a high British tribunal dealing out justice only on the merits of the case. This decision will strengthen, more than ever, the faith of Africans in British Justice, and sense of fair play."

The *Weekly News* (Sierra Leone) says :

" In the latest issue of *West Africa*—a journal extremely well known in this country—is a picture which must be interesting to West Africans who are lovers of race and country. The picture is that of Chief Oluwa, one of the White Cap Chiefs of Lagos. At the foot of the picture are the following descriptive words : ' Chief Oluwa (centre), Mr. Herbert Macauley (right), Mr. Scott (left), and Chief Oluwa's son (with state umbrella) leaving the Privy Council in Downing Street this week, where the Nigerian Land Case Appeal is being heard."

The issue of *West Africa*, dated June 4th, 1921, says :

" What we consider impressive is the fact that a weaker race is permitted access to this great Council. Has it ever occurred to our people that the large, and even extensive liberty we enjoy could not have been possible under German rule and governance ? Would it be possible, even in America, an English-speaking nation, among whom, nevertheless, negroes are sometimes innocently butchered in cold blood, and lynched by white people with almost absolute impunity ? The English, then, *despite* the fact that the black man is God's creature, and *because* of the other fact that comparatively he is at the lowest rung of the ladder, might have gone the way of the Germans, but for the essential, elemental religiousness of this people. Two or three things follow."

" We, as a race, have been well allocated by God in our

connection with the British nation, and this we ought to remember always and be thankful for. *In connection with our future destiny, we have nothing to fear from the English race except the loss by the nation of its Christianity. If that is lost, even the inborn traits of the fair play and justice in Englishmen cannot permanently abide in strength—if it abides, the safety of weaker races is assured for ever.* We need not pride ourselves as being part of the British Empire unless we can reproduce in our own community some of the very best *traits* of English life and character, and consider the largeness of heart and the wideness of view that makes it possible for a White Cap Chief of negro Africa to see the Privy Councillors of England, and to get Lord Finlay's son, Sir William Finlay, as counsel for an African.

"Shall we work up to that, and to other shining traits of character, and thus be a true part and parcel of the Empire?"

. . . . .

With justice and fair play there is still another quality needed for true greatness—without reverence no official can faithfully represent his country, the land of the open Bible. The land that has enjoyed such a measure of divine favour, because of its loyalty to truth, and to the great Author of Truth. In this, our present King is an inspiration to all right-minded servants of his. This was strikingly illustrated during the visit of the King to India.

"King George, the Emperor of India, is the political head of the land. But his responsibility does not end here. He is officially the defender of the Christian Faith. It is, therefore, not only pleasing to note the attitude of the King towards the Christian Church in India, but it is reasonable to expect that His Majesty will show his interest in the affairs and work of the Church."

Writes the Rev. Fred Perrill, of Arrah, in giving a moving account of the King's visit to the little Church there:

"On Sunday, December 17th, the King very clearly proved his loyalty and devotion to the Church. The duties and responsibilities are heavy upon the King during His Majesty's stay in India. He might be expected to

take advantage of every opportunity to rest in quiet. But he chose to halt on his journey, that Lord's Day, and spend an hour in worship. The eyes of the world were upon him. Every intelligent person in India was aware of what the King was doing. At Arrah, where the service took place, thousands of Hindus and Mohammedans had collected to see the King go to worship the Christian God. The occasion was one of considerable significance."

" The impression made upon the Indian community was profound. Many Indian gentlemen enquired of me as to what the King did in the church. I fancy they imagined he would exalt himself and receive the worship of the people. I told them that His Majesty kneeled and bowed his head in prayer. They were speechless for a moment, and then exclaimed, ' What, the King actually kneeled and bowed his head.' And, with one accord, they agreed that the King had done a fitting and a noble thing. With various Hindustani expressions, that mean much but cannot be translated, they indicated how impressed they were. They then put a question that officials in India would do well to ponder. They asked, ' How does it come that His Majesty stops at this little Church to worship, and the officers of the Government do not regularly worship and observe the Sabbath Day ? ' Let the Government officials who represent a Christian King answer this question !

" The King possibly does not realise the service he has done the Church of Christ. For, no matter what Hindus and Mohammedans may now say regarding the carelessness of Europeans in religious matters, we have the example of His Imperial Majesty, whom all Indians will gladly accept as the model for all Christians."

The Debt to Missions

Uganda and Nyasaland stand out as two striking instances of the pioneer efforts of the Missionaries that saved those countries for Britain.

In Nyasaland when the time came for extension of administration over the country occupied by the Northern Ngoni, a very difficult problem arose. These people were still independent, untrammelled by treaties, and free from

taxation. The authorities intimated to the missionaries that they thought the time had come for drawing these people within the circle of Government. The authorities were anxious to proceed with the matter at once. The influence of Dr. Laws at the Livingstonia Mission, however, both with the administration and the Ngoni people, was strong enough to prevent rushing an advance. " The whole secret of transition," Dr. Laws said, " lies in the words 'hasten slowly.' " " The Ngoni are bowing to a moral and spiritual force, and not to a material, and, given time, all will be well."

When the shore people were gazetted for taxation, he knew that it would not be long before the Ngoni would be dealt with. He heard, indeed, that Johnston had prepared plans for their conquest, and was coming up to inspect the situation, and feared that the military would prefer a fight to a process of pacific development. Mentioning his misgivings, he said, " For the military element in the country a fight with the Ngoni might help towards a C.M.G. or C.B. without reference as to whether it could have been avoided, or not. But the work of the Mission has broken the back of the Ngoni power, for evil and fighting, and I should like to see them brought peacefully under British rule for their own sakes " And to his friend, Mr. Shann, the Magistrate at Deep Bay, he wrote, " We may not get the credit for it, but there is a preparation for British rule going on in Ngoniland, which may yet make it the easiest transfer of power in British Central Africa. Much, however, will depend on the tact with which this is managed, and the consideration that is shown to savage dignity in letting it down as softly as possible when the time comes." Fighting, he felt assured, would only come through bungling on the part of the administration. Meanwhile, Dr. Elmslie, and the other missionaries, were working hard to prepare the minds of the people for the coming change, advising the advantages of electing Queen Victoria as their Chief

The new Commissioner and the doctor were old friends, and each sought to assist the other in advancing the interests of the country. Sharpe, the doctor knew, was doing his best for the native and was not slow in acknowledging it. "This is a great comfort and help to me," said Mr. Sharpe. "It is so seldom that those engaged in Mission work really believe, and understand, that the civil authorities have nothing but the best intentions in what they do."

In his book "Laws of Livingstonia," W. P. Livingstone tells of Dr. Laws' diplomatic achievements:

"In regard to Ngoniland, Sir Alfred Sharpe trusted the doctor implicitly, and would make no move until he was satisfied that the time was ripe for taking over the country. 'Write and tell me when you are satisfied,' he said, 'and I will act at once.' This threw a heavy responsibility on the doctor, for if he said the word, and afterwards an untoward incident occurred, through native hot-heads or tactless officials, the fine work built up by Dr. Elmslie, Mr. Fraser, Mr. Stuart, and others, might be wrecked. Nevertheless, the step, he felt, must now be taken. The old Chiefs were dying out, tribal restraints were breaking down, the people were scattering, and law cases were being carried to the nearest 'bomas' or Government Stations. It was either Crown Government, or chaos and anarchy.

"In April, 1904, he wrote Sir Alfred to this effect, pointing out, however, that success would depend on the attitude of the man that was left in charge, and how he respected the older natives who had long held positions of authority; these, he said, should be given minor posts of influence. Sir Alfred agreed, and did a thing the like of which was surely unparalleled in the story of British colonisation. He went up into the wilds of Ngoniland to annex the country, unattended by the military, taking only his wife with him.

"But he first extended his journey to Livingstonia, where he spent two days with the doctor, he and Lady Sharpe being the guests in the new stone house, which they were greatly pleased with.

"Far into the night he and the doctor sat, and discussed

the situation in Ngoniland in all its bearings, the doctor endeavouring to speak the mind of the Ngoniland missionaries as far as he knew it, as well as his own. Messengers were then despatched south to call the Ngoni to an indaba, the most momentous in their history. The Commissioner was anxious that both Mr. Fraser and Mr. Stuart should be present—Dr. Elmslie was on furlough—lest the people might suppose the Mission was opposed to the change, but the doctor, while acquiescing, said that the negotiations should be directed between the Government and the people. It was arranged, therefore, that the Commissioner should pitch his camp near the Ekwendeni Mission, and yet far enough from it to indicate independent action.

"When the Commissioner and Lady Sharpe left in the morning the doctor, following his usual custom, knelt down with apostolic simplicity, and committed the visitors to the care and protection of God, and asked His blessing on the critical mission which was being undertaken. On the day fixed for the Conference—September 2nd—his thoughts were continually in Ngoniland, and his spirit was engaged in earnest prayer for the success of the meeting.

"The Ngoni gathered in their thousands, Chiefs and indunas and fighting men, with spears and shields, the proudest and most warlike people in Central Africa, and the Commissioner walked into their midst to take away their independence, with all the implication which that involved, the surrender of their old care-free life, the submission to outside authority, the imposition of taxation, and he was alone. The few soldiers he had brought with him on his tour as a matter of form mingled, unarmed, with the spectators. Near by sat Lady Sharpe and Mrs. Stuart, the only women in the assembly. Mr. Fraser and Mr. Stuart were there also, looking on.

"Sir Alfred sat in the midst of the circle, a mission teacher by his side, interpreting. His opening words disarmed suspicion, and as he went on the attention became quiet and favourable. There was to be no interference with the constitution of the tribe, the collector coming rather to guide, and strengthen, and protect, the police would be

KING MUZINGA, RUANDA, BELGIAN CONGO.

of their own people, and all past cases would be blotted out and a new book opened. With patience and tact he answered all questions, and by sunset Ngoniland had been incorporated into the Empire.

"It was a triumph for the doctor and his colleagues, and Sir Alfred was not slow to acknowledge it. 'I was surprised,' he wrote to the doctor, 'to find the Chiefs already prepared and ready, if not even glad to accept the new condition of affairs; this is undoubtedly largely due to the influence exercised by your people. The real early work we have to thank you for, and the difficulties to be experienced in these days are not, after all, great compared with those which you had. Newcomers know little of those days, and those troubles, but the ones who know our "ancient" history are fully aware of the very great work carried out by you, and your helpers.' The doctor calculated that the Mission had saved the Empire some £20,000 by this peaceful settlement, an estimate based on a statement made to him by Mr. Rhodes as to the probable cost of an expedition.

"It was characteristic of the doctor to think little of his own part, and to send a cablegram to Dr. Elmslie in Scotland, telling him of the crown that had been put upon his life work.

"The right man for the difficult position of magistrate was sent, and all continued well."

Contrast this happy foundation of the Nyasaland Colony with the bloodshed and consequent bitter race hatred in South Africa.

Sir Wm. Butler has explained the genesis of the first Zulu War, discreditable enough in all conscience.

"A staff officer of high position at the Cape came to my office in Pall Mall, and in a few words sketched the situation then existing in South Africa. 'There was absolute peace in Zululand,' he said, 'the difficulty was to poke Cetewayo up to the fighting point.'"

Poked he was! "There will be no fighting," people said in Natal, "the Zulus are too good-natured, it will only be a walk-over."

The disaster at Isandula followed. "The poking up had been effectual." A simple and short story, but all too true of much of our boastful Imperialism in days gone by, down south in Africa!

Down south in Africa, the same type of colonial is also still to the fore.

Travelling on the Uganda Railway a short time ago, the writer was entertained by the conversation of two settlers from the south. One remarked—"We shall soon have our chance in Basutoland." "How?" asked the other. "Oh, they are up against the taxes, and if we can only work them up to trouble, we shall have a chance of going in and settling them once for all. It's far too good a country for niggers. Should have had it long ago."

It was missionary effort that opened up what is now known as the Rhodesia area, and established that British influence that frustrated the union of Portuguese Territories East and West, and saved that land to be the connecting link between British South Africa and British East Africa.

The rescue of Uganda, and equally Kenya, was the work of the missionaries, long before any administration was able to take charge of the country. In looking back, in the light of the World War, we see how nearly Germany might have triumphed, through possession of the whole of East Africa. But for Mackay and his comrades holding up against terrible odds, and the campaign at home undertaken by Bishop Tucker, Germany would have secured the whole region of the great Lakes—and she would also have controlled the Upper Nile waters. In this immense area, undisturbed, she could have trained that black army she so often hankered after. With it the whole African campaign could have been won by her, thus clearing the way to the Mediterranean; she could have swept through Asia Minor—and then—one trembles to think what might not have happened!

In December, 1913, eight months before the Great War,

the writer learned, in Paris, the outlines of Germany's plans for the conquest of Africa—the entire Continent—and the establishment of the Kaiser as the Emperor of Africa. A breach with Belgium was to make possible the possession of the Congo area and the establishment of a great German Empire from the Cameroon to East Africa. By agreement, or forcibly, Portuguese territory, East and West, was to be secured. Then, with the resources of black man power, armies were to be trained that would complete the conquest, north and south. With this black force the further conquest of Europe and India was to be completed, then of course the world! A splendid programme; how far its realisation has been frustrated by the loyalty and heroism of the early Uganda missionaries, history may one day tell us.

The official has many difficult problems to deal with. He often has to try and harmonise conflicting opinions and interests. In some colonies, where the climate and nature permit the white settler and planter, these problems and conflicting claims are immensely increased. He may have a kindly disposition for the African, and be willing to protect his interests, and he may, at the same time, be unduly pressed by demands of the " White " that conflict with the " Black." He desires to see fair play, but if he is to secure this he may need outside encouragement.

No clearer justification for the attitude the missionary has often to take in the sacred name of justice, could be given than that by Sir Charles Lucas in "Africa—Restudied." Recognising the position that so often arises in Africa calling for the intervention of the Missionary in the interests of the African, he deals with forced labour as an administrator and an economist, but it is an administrator with a sense of moral responsibility, and it is an economist with a soul. " Good employers," he says, " will nearly always, in the long run, get men to work for them. Then, if it does happen that for the development of a country, native labour is not readily forthcoming, even for good employers,

what is to be done? The cost of making white labour would be prohibitive, while the importation of coloured labour leads to opposition." Thus we can see the problem. "If white settlers and planters can bring strong influence to bear upon the Government on the spot, and in England, in support of their own views and interests, *the case of the natives could find*, and is sure to find, effective support from the missionary bodies which have no object to serve beyond the welfare of those among whom they are at work." It is neatly put! We are out to Christianise the world, and, in doing so, we are to protect the native from perils which mere materialistic commercialism might bring. It is a plea for missionary work from a quarter which cannot be ignored.

* In Basutoland the people enjoy much material prosperity. The country pays its own way and has a considerable balance in the bank. The beneficent work of Christian Missions has been acknowledged by Sir H. Sloley, formerly the Resident Commissioner who said in 1896:

"If one influence more than another has helped the Basuto it is the Missionary influence which began seventy-five years ago. The results achieved are such as to encourage Missionaries and laymen alike to do their plain duty, and to trust the future of the native people."

In the Gold Coast we have an example of British administration in tropical Africa at its best. We find a land made so prosperous by the industry of the natives that no direct taxes are levied. Out of the revenue derived from local products, over £220,000 has been spent in building a hospital. From the same source is coming the money to build the college at Achimota, which is to cost £400,000. An African has written thus about it:

"The Gold Coast African finds himself to-day a happy

* For this information on Basutoland and the Gold Coast, the author acknowledges *The Golden Stool*, by Rev. Edwin W. Smith.

A KINDERGARTEN AT YAKASU, BELGIAN CONGO.

and loyal citizen in the British Commonwealth. He is happy because every moiety of his land is his alone, and he is loyal because he knows that that right will never be outraged."

Recently Mr. Ormsby-Gore, the Under-Secretary of State for the Colonies, speaking of East Africa, said:

"The Government is out for co-operation with all the Missionary societies. . . . We cannot do without them. We have seen their magnificent work, and we want to do our share in the service of Africa as a whole, for the African, body, soul and spirit." (*East Africa*, January 14th, 1926.)

During the recent trouble in Egypt, when Moslem fanaticism was at its height, and no British official dare go into certain districts without an adequate armed force, it was to a Christian missionary, Rev. W. Cash, of the C.M.S. that an appeal was made to investigate the conditions in one of those danger zones. It is said that he went amongst the people alone, and found out the desperate state of that area. Knowing all this, he took his wife and family, lived amongst them, won their respect and confidence until peace was restored. Orderly administration was once again established through the agency and character of the Christian missionary.

The redemption of Africa must be physical, as well as spiritual and moral. There must be orderly government and a permanent basis for the development of society, there must be intercourse between the peoples, and the pursuit of commerce, these involving transport and the geographical opening up of the Continent. This is not the work of the Christian missionary alone, but of the combined forces of the upright statesman, the honest trader and the devoted Christian missionary. There must be a union of forces. Such a union involves a common ideal. Such an ideal must be based on Christian ethics.

The extent to which administrations are relying more and more on the products of Mission effort is clearly indicated by many incidents, though seldom publicly recognised. Mission-trained lads are filling the minor and clerical offices

in the various administrations in a way that is hardly appreciated either in Africa, in Europe, or America.

The Hon. and Rev. A. Hetherwick, D.D., of the Church of Scotland Mission, speaking in the Legislature of Nyasaland on the question of Government Grants for Education, stated this indebtedness clearly:

"He saw that the number of native subordinate staff employed by Government, in the various departments, totalled 242 native clerks and typists. He had summed up the amount paid to them by the Government—it amounted to £5,995—say £6,000—for the staff. Had the Government considered what would be the total if they had none of these native clerks and were obliged to employ Europeans! He had tried to form an estimate of it, and had reckoned very economically that if all those native clerks were replaced by European clerks, it would amount to from £20,000 to £25,000 per annum. So that the work of educating these natives for Government employment had resulted in a saving of £15,000 to £20,000 per annum. He felt sure that was a strong argument whereby they could come forward and ask now, and in future, for some remuneration in addition to what they had for the work done in training those boys. Some, he knew, had been trained after entering the service, but the foundation of their education had been laid in the Mission school. By the work they were doing for Government, the Missions saved the Government £15,000 to £20,000 per annum in their staff.

Sir F. Lugard has also pointed out:

"How great a debt the secular Governments in tropical Africa owe to the efforts of the Missionaries, by whom the bulk of the subordinate native staff has been trained. I advocated a closer co-operation between the Government and Missions in their common task for the welfare of the people. It is to the devoted work of the Missionary that the educated African owes his existence, for their schools preceded, by many decades, the comparative recent educational establishments. It has been said, with some truth, that trade precedes the flag in many parts of tropical Africa; it may be said with equal truth that Missionary

effort has generally preceded either, and opened the way for both. Missionaries have been the pioneers of our tropical Empire, and the wives of Missionaries have done much by example, as well as by patient teaching."

" To the eminently practical, unostentatious, and successful work of Dr. Laws and his colleagues of the Livingstonia Mission, and to the other Scottish Missions in Nyasaland, it has already been my privilege to bear witness. Though that country was, when I knew it, unappropriated by any European power, and the scene of some of the worst barbarities of the slave-raider, the Missions, with remarkable restraint, refrained from using their influence to acquire secular power, or to precipitate the inevitable conflict with the aggressive forces of Islam, though they appreciated its aims."

The making of the new Africa must be the work of Allies. The right balance between the missionary and the administrator is needed. Each has his distinct sphere, that cannot be operated by the other. Each, however, is, or should be, so closely allied as to be, not rivals, but comrades. The missionary of the right stamp has no desire to conflict with the secular power. He believes in loyalty to rulers, and he teaches the African to follow his example.

On the other hand, the Missionary must expect that sympathy that will give confidence in the " Powers that be."

There is a community of interests, involving co-operative effort, that is so essential for the uplift of the African and his country. It is argued that this co-operation may be based on " policies." To this the Christian missionary, as ambassador for a greater Kingdom than even that of Britain, can never consent. Policies may be carried out independently of personal character, principles never! The Christian missionary cannot afford an alliance based on anything less than Christian principle—he brings to this co-operation the principles of Christianity, and must expect them to be accepted accordingly. To the missionary, personal character is everything—the native's faith in him is based on it. Without it, he could not truly represent his Master—neither

can an administrator serve his king, or a trader fairly represent a Christian nation. Character is of greater value than a career, or cash. Africa has produced many clever and capable officials, but few outstanding Christian officers of the highest order, such as the Administration in India has done—men who have openly stood for that righteousness that exalteth a nation, and who have proved themselves the stern foes of those sins that are a reproach to any people.

Europe's national sins have come to Africa with the European. We have dealt with them elsewhere. As far as the official community sinks under the weight of those sins, thus far it fails in its purpose as agent of a Christian nation. It fails also to uplift the African. A man, who, in his personal life is a victim of drink, is, in his professional life, an unfaithful servant. Wasted energy and blighted character spell loss of efficiency and careless stewardship. In the same measure, the man who is living a clean, open, honest life is a strength to any administration, and an influence for good in the community. Thank God, Britain has sent out many of her sons of the best type, who have made her name honoured to the ends of the earth. Alas! also those who have failed to maintain the high ideals they learned in the old country. Where they have failed, they have not failed alone, they have dragged the African down with them. Their lives are so bound up in common association and service, they rise and sink together.

Away on the waters of one of Africa's mighty rivers, the writer was discussing this problem with a continental fellow traveller who had spent eighteen years in a British Colony, and had learned to appreciate British character. "Ah," he said, "your officials come from your great public schools, they have a name to keep up." As we leaned over the gunwale, and surveyed the official residence on the bank of the river, he added, "What have these?"

Britain has a good name to maintain, and she entrusts it to her representatives to the ends of the earth. Shall it be kept unsullied from drink, from vice, from injustice, from

covetousness? If so, Britain will live on. She will still lead in the van of Christian progress. All nations will look up to her, and call her blessed!

Is there a Governor in Africa who will have the moral courage, and Christian character, strong enough to close down the "whisky sundowner"—one of the greatest causes of Africa's sorrows? Also to recall the subordinate who is wrecking Britain's good name through vicious living—who is degrading the African, and lowering the white man's prestige? If such a Governor should arise he would earn the love of the African, and the honour of his own country. There is a certain type of official who ridicules such an ideal for his service. One would fain hope he is in the minority. Once the drink curse is conquered in official circles, every moral quality in administration will arise accordingly.

The governor of a colony, and his officials, could, if they liked, do more to stop spirit-drinking than all the prohibitions, and high licenses that the wit of man could impose. Is it impossible for one colony to set an example, as His Majesty the King and Lord Kitchener did in the war-time troubles? We think not, for we believe the British officials, as a whole, in spite of their short-comings, are capable of making any sacrifice for the good of the Colonies. If a Governor would set the fashion and by his example inspire his subordinate officers with a determination to refuse to drink any intoxicating liquors, at any function or ceremony whatever, a new era would open up in Africa.

We see how close, and even indissoluble, is the bond between the African, the official, and the missionary, and how inseparably each and all are united in the economic, moral, and even spiritual development of the Continent.

CHAPTER VIII

THE REDEMPTION OF AFRICA

That Africa May Know!

The new Africa will never be built up on social and political ideas, however good they may be, if they are divorced from Christianity. The new Africa that is growing up in Uganda, Nyasaland, the Gold Coast, along the banks of the Congo River, and in so many other centres, is the only type that will lift the African into a new atmosphere, that will make the real "New Africa" possible. The missionary stands to the African for religion, for education, for training of mind and body, for the social uplift that will enable him to live a cleaner, more moral, and happier life, in keeping with the ideals of the good news of the Gospel. The goal of the missionary enterprise in Africa, as everywhere, is the creation and building up of a self-supporting, self-governing, self-propagating indigenous Church. This will become the guiding influence in all social, and political questions. In the words of the message from the Conference of Prime Ministers of the Empire, New Year, 1920:

"In the recognition of that Fatherhood, and of the divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by Government."

Others recognise that missions were not established to promote diplomatic amenities, or aid backward nations in assuming international functions. They have, nevertheless, accomplished much incidentally in these directions, by forging connecting links of contact and intercourse, cultivating

good-will, solving difficulties, giving friendly advice, facilitating acquaintance with Western administrative systems, mediating between foreign diplomacy and native understandings, encouraging that status of mutual confidence which promotes peaceful relationship, and often ministering as the almoners of international philanthropy in time of calamity and distress. If those statements are well founded, Missions are proving themselves to be among those evolutionary forces which work for the kindly recognition of mutual obligations among the nations of mankind.

Jesus said: "That they all may be one, as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one, and that *the world may know* that Thou hast sent me, and hast loved them, as Thou hast loved me."

The African, in common with the greater part of humanity, still waits to hear, to see, that he may believe and know! In mourning past neglect, the Christian Church must not despair at the immensity of the problem of the evangelisation of Africa, the legacy of centuries, but gird her loins to the present task. Africa waits for the Evangel in its fulness and purity! Forces are gathering over and around the Continent that, alas, will not wait. Islam, like a flood of impurity, covers the Northern third of the Continent. Western civilisation, so largely non-Christian, is disintegrating and demoralising the Southern extremity, and the Eastern and Western Coast lands.

In the vast Central Regions, Rome is seeking a social and political supremacy that may forestall, or frustrate, the work of Protestant Missions in many an area, and dim the "Light" that should illumine the Great Dark Continent.

It is time for Protestant Evangelism to wake up, examine the situation, and plan some comprehensive scheme that shall be adequate for the Continent as a whole.

There are three main sections of the Continent into which it is geographically divided for the purpose.

The Northern Section above the great Sahara Wastes. The Central section embracing all the equatorial regions. The Southern Section, South of the Zambezi and Cunene Rivers, these rivers being the recognised Northern Boundary for the South Africa Conference of Missions. In the Northern Section, Islam is giving a form of forced unity, that opposes a dead weight to Christianity. In the South, the advance of civilisation and education is bringing the people into closer contact with each other, as opposed to the white man. General Smuts has stated that the " native is losing faith in the white man, white education, and white religion." This is corroborated by Mr. Jabavu, who, as we have seen, says, " Bolshevism and its Nihilistic doctrines are enlightening many natives up country. Socialism of the worst calibre is claiming our people. They say that Christianity must be opposed, that we must fabricate a religion of our own. Christianity is the white man's religion, which must be uprooted. We must unite to compass our freedom, opposing the white man, tooth and nail." In West Africa there is a movement in the direction of self-determination.

Delegates from the Gold Coast, Nigeria, Sierra Leone, and Gambia have met at Accra, and formed a National Congress for British West Africa. The Congress, while welcoming the connection of the West African Dependencies with the British Empire, passed resolutions, asking for an effective voice in legislation, and in municipal government. May we not feel that the moderation of the appeal is due to the strong influence of a century of Christian Missions? In the Central Regions of the Continent there are faint whisperings of such movements.

There will be no " black peril " in Africa where evangelical missions succeed in moulding and controlling public opinion. The danger will be where that influence fails, or never reaches.

It is for the Church of Christ to wake from its complacency,

face the situation, provide the means sufficient to bring the Gospel of Love to all peoples in time to save from further loss. Not only the "Moslem," but the "Pagan" problem will be vastly greater in another decade. Delay means spiritual death for nations. It is not mere addition to the numbers of consecrated men and women that is needed, but something that will double, or treble their efficiency. The Edinburgh Conference, 1920, pointed the way; Vol. V. of the Report, Commission 3, reads:

"While we recognise the incidental advantages which may result from separate administration, and rejoice in the testimony to many successful efforts which have been made to improve organisation, and promote co-operation, yet the fact remains that the Christian forces are confronting their gigantic task *without adequate concerted policy, without adequate combination, and without sufficient generalship.* This is a campaign of allies, and yet many of the allies are ignorant of what the others are doing."

All existing schemes of co-operation, comity or federation, or whatever may be their main feature, have started from a successful base of missionary effort. This has been natural. Where the Spirit has been graciously outpoured, missionaries have been drawn into closer fellowship. They have been able, in a corresponding degree, "to look over the fences." The problems resulting from success have led to consultation and mutual help. Thus the Conferences at Kikuyu, Lokoja, Calabar, Bolenge, Leopoldville, Blantyre, Johannesburg, Bloemfontein, Durban, Cape Town, Cairo, etc., have arisen.

Uganda presents a unique object-lesson in that the whole missionary force, except one small district, is in one society. No formal conference has been necessary. All the advantages of comity and co-operation already exist. May this not be the reason that this country is probably ahead of most other African fields in the organisation of a Native African Church? Also, that the missionary has an influence over the social life of the nation unknown in most other sections of the African field? Growth in Africa has sprung up in

many, but more or less isolated centres. No comprehensive scheme for the continent as a whole, or any considerable section of it, has yet been attempted.

Some years ago, politicians sought to teach England to "think imperially." It was discovered to be a one-sided, selfish policy. The rude awakening of the late war has taught us to "think internationally," an immense advantage. With the best of motives, Missionaries have been tempted to "think imperially," with reference to their special sphere or society. May it not be possible the day is dawning, when the Continent will have a new meaning, when we shall all be led to "think internationally" with respect to its numerous peoples, scattered over such vast areas. One inevitable result of the war has been the consolidation of Africa politically. Germany's elimination has greatly increased the responsibility of England and France, who control the destinies of two-thirds of its area and people. Rome has planned a thorough and all-embracing scheme for the Continent's conquest.

Is it not time that those who have a richer purpose in view, a greater hope for the people, a Saviour in Christ Jesus, undimmed by any earthly veil—is it not time they planned, and prepared for bigger and better things than the present state of Africa's evangelisation reveals? No "closed land" is recognised by commerce. A united Christianity can go anywhere. Is the day not dawning when the whole land can be planned for in advance,—at any rate, some witness in this generation be brought to all its nations?

What is needed? Is it not vision? We have attempted to picture the environment of the Christian missionary; the atmosphere in which he has to carry on his work, the conditions imposed by paganism from within, and the impact of Western civilisation from without, that is one side of the picture. The other, and the greater, is the inspiration from above, and the wonder working power of the Holy Spirit that is conquering the worst forces of the enemy, and building up an army of the faithful. This is no losing battle, but the forces and equipment of this army are being strained to the

utmost, for lack of reinforcements, and a fair supply of munitions. There are ample supplies of men and means at the Home Base, but they do not reach the fighting lines. How are those supplies to be drawn out? Must we not give a clear idea of the field of operations, of the inadequacy of the present force, and of the means needed for complete victory?

In following the reports for the various mission areas, we note how largely they centre round the work of the great denominations. After having had the privilege of visiting the spheres, and seeing the efforts of about a third of the societies in Africa, one has been impressed with the fact that the great work of building up organised Christian churches, based on an effective educational system, is largely the result of these denominational societies. They have, as a rule, a policy, a tradition, an experience, as the result of long years of testing, that make for solidity and continuity. Those qualities are essentials as foundations for an enduring Christian community. It is all too sadly true that, in as far as the "ISM" has been forced to the front in teaching and organisation, that "oneness" for which Christ earnestly prayed has been marred. Division and strife have too often brought shame and impotency. The African has been perplexed and discouraged.

This charge, however, cannot be confined to the denominational missions only—a so-called "undenominational" mission may be as guilty sometimes through want of vision, and breadth of sympathy. In fact, we may find an "ISM" within an "ISM"! When we take a broad view of the great African mission fields, we can see an overruling Providence, that, in spite of human frailty, has planted like-to-like in happy fellowship in many a wide area. The signs of this fellowship are definite calls to closer co-operation still over such recognised areas.

This fellowship is most strikingly illustrated in that chain of mission Stations, now so happily practically complete, that constituted Krapf's dream from East to West across Africa. From Uganda to the Indian Ocean, the Anglican

and the Presbyterian can unite the whole way. And, from the Atlantic to the confines of Uganda, the great Congo lands have this fellowship largely based on Baptist principles.

Likewise nationality can come to the aid of the evangelisation of Africa. Britain, in the main, is responsible for East Africa, while the strongest American Missions are located, often in close alliance, on the West Coast.

Granted the day is happily coming when the "ISM" will fade as the glory of the Christ is realised in increasing measure, may we not build on existing foundations a more united and comprehensive structure for the great African Church that is yet to be?

If such fellowship could be established on the field, what a call to the Home Churches it would be. The duty that is shared by all is frequently neglected. A particular sphere would give form and definiteness to a denominational appeal. The responsibility comes home to the Church, as its own—a direct call from the Master to come to the help of the Lord against the mighty!

The pathway to this united effort may not be an easy one. There will long be men to whom the points of divergence present greater claims than those of convergence. Their day is passing, however. We must face the world situation in the spirit of Christ's prayer for the "oneness" of His Kingdom. A kingdom divided within itself cannot accomplish the all-embracing programme of world evangelisation. A united Christendom led by the power of the Holy Spirit, could speedily redeem Africa from the degradation of heathenism, and roll back the menace of Islam. Such a united front would be more effective than the doubling of the present missionary forces.

A broader basis for Christian union is inevitable. This is the key to the future in the evangelisation of Africa.

The growing African Church does not conceal its impatience of these divisions, or its intention of doing away with them as soon as it assumes control. And, what it honestly desires is sure to come to pass in the long run.

The more progressive missionaries are for it. If, as someone has said, " You can make a Chinaman understand Christianity, but you cannot translate Presbyterianism into Chinese," how shall we indicate to the African, the delicate distinctions between Methodist Episcopalianism North and Methodist Episcopalianism South ? The negro cab-driver, who told a gentleman that a certain Church was " the Methodist Episcopal Church North of God, sah," and that another was " the Methodist Episcopal Church South of God, sah," demonstrated the difficulty which primitive intellects encounter in dealing with our highly refined nomenclature. They will have none of it, and missionaries in the foreign fields, knowing that Methodism, as opposed to heathenism, is one and indivisible, are praying fervently for the speedy coming of the day when the Church shall be one at the Home Base also, even as it tends to be one in Asia and Africa. And, in the long run, the fervent effectual prayer of the righteous missionary availeth much.

" The human mind has developed a new technique in devising forms of co-operation and incorporation, adequate to the demands of the occasion. The Churches, reservoirs of conservatism though they are, cannot permanently hold out against this centripetal force. They must conform. It only remains for some denomination to make the break for unity. The others will be quick to follow.

" *God wills it.* Surely it is His voice that speaks through the spirit of the times. He it is who is moving in the churches and calling upon them to banish the petty issues of a bygone past, and dedicate themselves henceforward with all their mind, soul and strength, to the united advancement of His kingdom among men.

" No difficulty confronting the enterprise of Christian Missions in Africa is greater than that which is created by the riven and divided state of Christendom. Mohammedanism presents to heathenism a united front—Christianity is broken into fractions. Behind Islam there is the driving force of an intense realisation of one fact—" There is no God

but Allah, and Mohammed is His Prophet!" The power behind Christianity seems sometimes to be only the desire of one faction to supplant another. The faith of Mohammedanism becomes forged into steel on the anvil of fanaticism. That of Christianity becomes soft as lead, in the cooling winds of controversy. The amazing thing is, that in its present condition it should be winning victories. That it is sweeping masses of heathen into the fold is undoubted. That it should do so in its present plight is the proof of its vitality. Were Christianity united in the campaign against Heathenism and Islam its day of final victory would speedily come.

"At present Christianity offers to the heathen neither a common policy, a common Gospel, nor a common Worship. On one side of Lake Nyasa the Universities' Mission trains the African in a highly ornate and liturgical worship—on the other side of the lake the Livingstonia Mission grounds the African in the principles of Puritanism—every man prays and worships as he pleases. In the Universities' Mission the Sabbath ends at noon—at least—the Sabbath as that Mission knows it. A native Christian from Livingstonia crosses the Lake, and he goes to worship with his fellow Christians in Likoma Cathedral. The result is, that he can make nothing of the strange, ornate, unfamiliar worship. 'If God had meant us to wear all these things when we pray, a man would be born with a shirt on him,' said a Christian native to Dr. Laws as his impression of surplices! Can this be Christianity, the Livingstonia Christian asks himself in Likoma? A native Christian comes from Likoma to Livingstonia, and he is repelled by the absence of everything that he has been taught—no Common Prayer, no outward attitude of reverence, and a grappling with the problem of election of which he has not previously heard. The attitude of these good Christians at Livingstonia, as they present themselves at the footstool of God, sitting on their seats while prayer is being offered, listening to prayer in which they take no part—a prayer which is an oration addressed

in familiar terms to the Almighty—strikes a chill into the heart of the Christian from a common worship, and at least a United Church." *

In the Kavirondo District of Kenya Colony we have the following Missions, of which the agents, with the exception of the C.M.S., are mostly non-British; especially numerous are the Americans.

1. The Roman Catholics.
2. The Church Missionary Society.
3. The Friends' Africa Mission (American).
4. The Africa Inland Mission.
5. The Nilotic Independent Mission (Baptist).
6. The Mission of the Holy Ghost (Californian, emphasising the gift of tongues).
7. The Seventh Day Adventists.
8. The Church of God (American, Baptist in character).

Of these eight Missions, only one beside the C.M.S. has entered the Kikuyu Alliance, and that other has since withdrawn, mainly on the ground of the recent controversy in the C.M.S. It felt that it could not ally itself with a Society which had been shaken by such a controversy. In few areas so limited are so many divers forms of evangelistic activity to be met. Within an area of *seven miles* it is possible for an African to meet Missionaries who tell him :—

(*a*) That the baptism of infants *is* in accordance with the mind of Christ, *i.e.*, the R.C.s and the C.M.S.

(*b*) That it is *not* in accord with the mind of Christ, and that no outward form of baptism need be observed, *i.e.*, Quakers.

(*c*) That the baptism of infants *is* wrong, and that the only scriptural form is adult baptism by *immersion, i.e*, the Baptists.

One could give many more instances of the strong divisions which mark the propagation of the Gospel in Africa, but the above will show that their effect cannot be a happy one on the mind of the African enquirer.

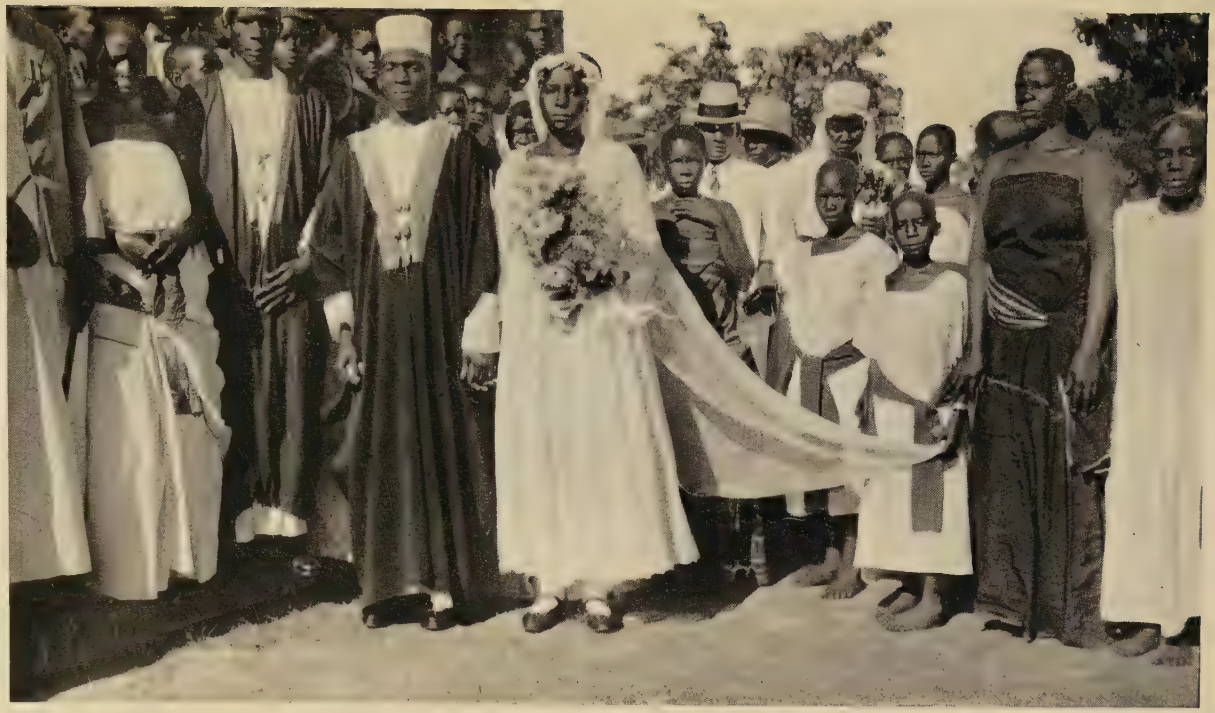
* From *Africa in Transformation*, by Rev. Norman Maclean.

The same story can be told of numerous localities across the Continent.

We know well the reasons which are responsible for such a state of things, but they do not justify us in accepting that situation as normal. We belong at home to different denominations—we are all of us staunch Presbyterians, Anglicans, Methodists, Lutherans, etc., or, if we are not, our home churches are, certainly, and mean us to be. We must, perforce, found Lutheran, Anglican, Presbyterian Churches, because we are sent by Lutherans, Presbyterian or Anglican Societies, whereas, it were perhaps better did we simply endeavour to found a church which would be merely Christian. A little less Presbyterianism, a little less Anglicanism, a little less Lutheranism (not to speak of all the other larger or smaller "ISMS") would do no harm, and a little more Africanism would do more good.

The confusion becomes worse when the different Societies, belonging to one and the same denomination, found different Native Churches, just because they belong to different nationalities. There is, for example, a French Presbyterian Church in Basutoland; a Scottish Presbyterian Kaffir Church in the Cape Colony, Natal, and other places; a Thonga or Gwamba Presbyterian Church, under the Swedish Mission in the Transvaal and Delagoa Bay, and all of them with different ecclesiastical organisations, and no real connection with each other.

"In face of all these we cannot wonder at the existence of the Ethiopian movement, which wants to do away with all the trammels of such denominationalism, and the very fact that the A.M.E. Church has been able to collect so many congregations from the various denominations, and to gather them all into one Church, speaks volumes. It shows how little our denominational differences are understood by the native Christians, how little hold they have upon them, how badly they are adapted to their requirements. This may be an omen of what may happen in the future if we are not able, before it is too late, to drop more of such differences."



A CHRISTIAN WEDDING IN UGANDA.

Well may the African ask, as he has done, "We have to struggle against heathenism, Romanism, and even our own hearts—why should we also have to struggle against each other?"

He is now endeavouring to surmount this obstacle in his own way, and the following gives his proposals.

1. To create an association of all the missions which feel themselves working in the same disinterested evangelical spirit, its name might be such as "The Evangelical Missionary Association of South Africa."

2. That the following principle be recognised by all the affiliated Societies: whenever a native leaves one district for another, he shall be encouraged by his pastor to join the white missionary nearest to his own kraal, or new home, who belongs to the said Association

3. A permanent committee to be elected to issue every year a list of all stations and out-stations belonging to the Societies so affiliated, thus enabling Clause No. 2 to be carried out.

4. Each travelling native to have given to him the Association's form, which should bear the native's name and religious status, together with all details of the suggested transfer.

5. Each Mission would be responsible for sending to the committee a full list of all their stations, and out-stations, with names of missionaries, etc.

6. To encourage the natives to adopt such translation of the Bible as has been issued in their own language, if such exists.

The problem of the comparative development of comity and co-operation in Africa is a fascinating one, though with pathetic features. It is too big to deal with within this present volume. In most sections of Africa, where there are progressive missionaries, occasional Conferences are being held, with beneficent results. So far each Conference, while drawing together the representatives of its own particular field, has failed to act on the lines of, or in accord with, its nearest neighbour. There is still a higher standard to be

obtained. Proposals have already been made for a Mid-Africa conference, embracing the societies at work in the Equatorial regions. This must inevitably lead to an All-Africa Assembly.

Amid all the conferences in Africa one name stands out as the token of comradeship and progress in unity. "Kikuyu" rang round the Christian world in 1918—great hopes were raised, a noble example was set, the name became an inspiration to all who longed for the healing of the riven Church of Christ. Much of this has been accomplished. Alas, however, where Christian love had given rise to the highest hopes, the blighting breath of so-called "Modernism" has, for the time, destroyed the fullest fruition of these hopes. Disloyalty to the Word of God, or perhaps in this case, the fear only of such possible disloyalty, has been enough to wreck the greater part of that for which Kikuyu stood.

Kenya Colony presented a peculiarly difficult field for the problems of unity, on account of the many and varied societies for a comparatively limited community, hence the measure of its success, largely on the lines of a "Native Christian Church."

The counterpart of "Kikuyu" on the west has been the General Conference of the Protestant Missionaries in the Belgian Congo. In that area the main problems to be considered were quite different. The wider spheres of the Societies, and the closer denominational fellowship already existing, made it unnecessary to consider the problems symbolised by Kikuyu to the same extent. Co-operation in the Congo area has largely been based on union schemes of Schools, Hospitals, Hostels, and similar adjuncts of all progressive Missionary endeavour. In this direction the Congo has very definitely contributed its share to the "oneness" of the Church in Africa, Bolenge has been a worthy comrade of Kikuyu.

The writer has few memories that stand out with brighter hope for the Redemption of Africa than those of Kikuyu and Bolenge. In each gathering the Missionaries

numbered over 100—they were thoroughly representative of their respective areas—the Conferences were marked by a sincere desire to understand both the problems of evangelisation and the African himself. Difficulties were faced in a brotherly spirit. Appreciation of the points of view of others was genuine. The comradeship of the Missionaries, in those days, meant much for the future development of comity in the busy days ahead.

Bolenge joins with Kikuyu in the earnest call for Unity in the great African Mission Field.

The following resolutions adopted at the last Conferences fully describe the matters primarily dealt with, and the final decisions arrived at :—

1. *Bolenge.* 1921 *Conference.*

" That we plan our education system with the express purpose of developing the village home life, making it attractive, pure, industrially efficient, intellectually stimulating, and thoroughly Christian in its social relations, and in its Missionary activity in reaching the heathen brethren. To this end we would suggest the accompanying curriculum as the beginning of such development."

" Provide advanced instruction in every line, as fast as our natives are prepared to profit by it."

" That we make the largest use of our present equipment before attempting new schools. Bring all our Boarding Schools up to the standard until they can do the work of the elementary grades up to the eighth grade, or Standard VI. Since we have for the Lower Congo one Union School at Kimpese, we recommend, as in line with our policy, That our Union School at Kimpese be used to the limit of its capacity. That we erect the buildings for which the money is available, and appoint an adequate staff to make the most economical use of the new equipment. That we let it do all the higher training of all grades not cared for by the boarding schools, and also the preparatory work formerly done at the separate stations of the Lower Congo, until the boarding school standards are raised to where they should be, and until a secondary school is needed that we keep up the high standard of teaching and theological work."

"That we build and equip secondary schools as fast as staff and buildings can be supplied, without seriously affecting boarding schools, building good schools, one at a time, rather than starting several poor ones."

"That we take steps at once to organise our administrative machinery, that each mission appoint one or more of its members to make a survey of its own educational work at as early a date as possible, using minimum standards to be formulated and issued by the Educational Committee and its Home Boards. That each Mission shall appeal directly to its Home Board for the men and women to meet the needs revealed. That the following be taken as basis of qualification for educational Missionaries: the equivalent of a standard College course, including as much work as possible in literary, agricultural, and industrial methods. While we appreciate the value of practical experience along these lines, in addition to the theoretical training, we wish to call attention to the danger of losing candidates, otherwise well qualified, who are delayed while this outside practical experience is obtained."

"That we establish, at an early date, Union Higher Schools, suggesting the following as possible locations, one in the Equatorial Section, one in Higher Congo, one in the Kasai, and the strengthening of the already established school at Kimpese for the Lower Congo."

"That we plan Institutes with regular periodic sessions for Christian workers where teachers, especially, can be helped in the subject-matter that they are to teach, and where they can be examined in their methods of teaching."

"We report, with satisfaction, that we have in our Conference some twenty such Institutes, and we recommend that the Institute idea be not lost sight of, even though some of these schools should develop into Higher Schools."

"That we plan for night schools, or workmen's schools, at a convenient hour, in all our Mission Stations, and especially in large centres where they might be conducted in co-operation with hostels—that we plan for some kind of religious and educational help for our young men, who may be called upon to build the new railway line from Matadi to the Pool."

"That we increase the literary material for our village and boarding schools as fast as possible, that the Educational Committee co-operate with the Literature Committee in the furnishing of information as to needed Text Books, and that

every possible use be made of the facilities available through the Literature Committee for the publication and distribution of additional text-books."

"This Conference would emphasise the urgent need for men especially trained in Education, Industrial and Agricultural. It is our conviction that full professional training along these lines should be considered the equivalent in cultural value of the ordinary theological course. They should not be required therefore to take the full ministerial training in the Bible, and methods of Christian work, to enable them to take their proper place in the Evangelistic programme of the mission. We would recommend that they be encouraged to supplement their training by such brief courses along those lines which may be deemed advisable, always bearing in mind the needs of the field, and if possible, the stations to which they are destined."

"It is the conviction of the Conference that our Home Boards should be urged to establish, as soon as possible, a Union Hospital at Stanley Pool, with a view to furnishing expert surgical and medical service, both for missionaries and natives; that medical schools and Nurses' Training School be developed in connection with it, and facilities be provided for short courses of instruction for non-professional missionaries and internships for newly appointed medical missionaries.

Kikuyu. 1922 *Conference.*

"The Conference having had placed before them the Lambeth appeal for Re-Union and the report of the Federal Council of the Evangelical Free Churches in England, and also having heard statements regarding action taken in this connection by the Church of Scotland, and Joint Committees of the Churches in England, thank God for the real advance made in the matter of Re-Union, and pray that further progress may be steady and rapid."

"But they feel, with all their strength of conviction, that it is their insistent duty to endeavour to the utmost to remove the disabilities which are to a large extent preventing the formation of a United Church in Kenya Colony and Protectorate, especially among the Native Christians. They believe that it is not even yet too late to achieve in this still, to a large extent, virgin field, a triumph for Christ in avoiding

the disgrace of imposing a perplexing and weakening sectarianism upon those to whom the various Churches are endeavouring to communicate the one Gospel of their one Lord."

"As a definite and decisive step in this direction, they would urge that all future ordinations of African ministers in the various Churches accepting the basis of the Alliance should be represented by those authorised to ordain in the various Churches, and who would participate in the actual ordination, so that all African ministers so ordained would be fully recognised as ministers in all the Churches concerned.

"They earnestly appeal to their Home Churches to sanction such an arrangement as early as possible, and would urge that as far as possible, all fresh Missionaries be ordained in the same way."

"This necessarily raises the question of the mutual recognition of the ordained Foreign Missionaries already working in the country. The Conference earnestly appeals to the leaders of the Churches at Home to give them the freedom which would make such mutual recognition possible."

"Further, the Conference feels that the Church cannot be considered a truly united Church as long as communicant members of one branch of the Church cannot become communicant members of another, without a special religious ceremony being required."

In discussing these problems with Bishop Gresford Jones, he remarked:

"Two recent utterances remain in my memory—the first was that of a Belgian Administrator discussing with me on board the *Gaika* some of the religious problems of Africa. 'It cannot be right,' he said to 'present to these child races a warring element among Europeans in the presentation of the Christian religion.' The second came from the lips of an African far off across the Semliki, upon the border of the great Congo Forest. 'We were as wild beasts returning to the jungle, but now we have been gathered again into the flock of Christ.' If this African suggested so movingly the one end we have in view, the other raised a mighty warning as to our means of attaining it. Unity is not an end in itself, but it is according to our Lord, one of the

most potent of *means*. And, because the African in his pathos makes so touching a claim for fellowship in the Christian Fold, we who find ourselves to be trustees of his inheritance, must leave nothing untried to secure that 'unity' which shall enable him to fight through to his true goal."

While Missionary Societies are thus slowly, but surely, drawing into closer fellowship, developments in the native churches in the field are moving much more rapidly. Organised African Churches are springing up in many a prosperous district. The Native Anglican Church of Uganda has seventy ordained pastors; it is entirely self-supporting, self-controlling, self-propagating; its members meet in regular Synod.

This Synod is no mere conference or debating society, in which opinions are expressed and grievances ventilated. Its deliberations begin, but do not end, in talk. Something is done, action is taken, and legislation passed; for the Synod may be called the Church "Lukiko" (or Council), only its membership is democratic, not oligarchic.

Every congregation of a hundred communicants has the right to send a delegate though not quite all who have the right are, as a fact, actually represented. The distance of Kampala from some of the outlying stations and the expense involved probably accounts for this.

None the less, it is a little short of wonderful that in a country where journeys have necessarily to be made on foot, involving sometimes many days and even weeks of travel, that there should be present at the Synod African delegates numbering about three hundred.

As to the composition of the Synod, the figures show that the lay element preponderates; indeed, if we subtract the number of ordained men present we find that there must be a majority of nearly two hundred votes in the hands of the lay members.

Everything is done by vote, and the majority carries the day. The European votes with the African, and his vote is of no greater value than that of the African.

The power, then, for good or ill, is in African hands, subject to the veto of the Bishop—a veto, it is perhaps well to say, that is only exercised where a matter of first principles is involved.

The questions dealt with by the Synod are partly financial, partly moral, and partly ecclesiastical and missionary. The financial matters are not perhaps of general interest and are not very different from those pertaining elsewhere, so we need not write of them at any length. They had to do chiefly with ways and means; but it is to the credit of the Church of Uganda and to the care which is bestowed upon the finances of the Church that the massive and most impressive Cathedral Church is completed and free of debt. The Chiefs (and their people) voluntarily taxed themselves one-third of their rents (*i.e.*, of their income) for three years, and when they still found that they would not have sufficient to pay for the work in prospect they agreed to continue to give one quarter of their rents until the Cathedral was paid for and the lesser people gave in proportion down to the humblest peasant.

Already, in the main, the Church is self-supporting. It builds its own schools and equips them; pays its own teachers (about 5,000 all told) and trains them; builds its own churches (and there are over 2,000 of them in the diocese), supports its own African clergy, and sends out its own African missionaries to help in evangelising the pagan tribes in the outlying parts of the diocese. There in "the regions beyond" the Muganda evangelist is, except for his colour, almost as much a foreigner as the European, and there, too, he has to learn a new language and bear with much from which, owing to the prestige of the white man, the European missionary is nowadays shielded.

The European missionary is still essential. He has to educate and train the African clergy, to superintend large districts and supervise the work of the clergy and teachers, to lead the work of evangelism, and to act as a specialist in translational, educational or medical work—in short, so to

build up the work of the Church in Africa that all these posts may be held, perhaps in the distant future, by the African himself.

While we can so whole heartedly rejoice in this manifestation of the growth of Christ's Church in Africa, we must not fail to realise our continued responsibilities. Every Native African Church—none have reached manhood yet—has the failings of youth, and the missionary must still bear in mind the injunction to " bear one another's burdens."

Archdeacon G. K. Baskerville, who from Kampala could survey the work of the Uganda Mission as a whole, and whose experience in Africa covered thirty years, stated :

" Never has there been a time when the Church in Uganda required such a careful guidance and loving, though firm, leading ; yet never a time when we have been in a worse position adequately to supervise the work. We have, I believe, as fine a set of native clergy and other workers as could be found anywhere, but they have their limitations. . . . The Bishop, working hard for an average of eight months' travelling out of twelve, is able to visit, once a year, each centre where we have a native pastor. There is little use in sending out an ever-increasing number of African workers, whose great need is supervision, if that supervision is not thorough.

The Archdeacon mentions district after district where opportunities abound ; and pleads, " Don't let us play with such an opening."

The truly marvellous growth of these indigenous churches is the most striking testimony to the faithfulness of the Missionary, and above all to the transforming power of the Holy Spirit. Almost in the very heart of the Continent we have an instance of the building up of a spiritual Church around a single Mission Station, that is perhaps one of the most valuable object-lessons in illustration of this growth. Less than thirty years ago George Grenfell planned the occupation of a riverine village at a strategic point near the Eastern Capital of the Congo, Stanleyville. Yakusu, on the Congo River, has now become the base for the evangelisa-

tion of an area extending over a hundred miles N.S.E. and W. from that village. In this immense area over 400 villages are occupied, schools and churches built, and every tribe has its evangelistic messengers.

The 400 teachers and pastors have all been trained in Yakusu, and the Church organisation is self-supporting. The whole growth has taken place during the ministry of the Rev. W. Millman, and later his colleagues, Rev. C. Pugh and Rev. Mill, with their wives. They now rejoice in a living, enthusiastic Missionary Church of over 4,000 members. One in every ten of this membership has entered on this Missionary enterprise, and is supported by the remaining nine.

Away in the Kasai district of the Southern Congo we find another illustration of the Missionary zeal of the African Church. In Lubaland, containing one of the largest and finest tribes of Central Africa, the American Presbyterian Congo Mission has its teachers and evangelists placed out in every important village, nearly 600 of them, in their sphere. From six main centres these radiate over, and mould the life of the country around. At one time a model village, with a Christian community of 10,000, had grown up around Luebo, the headquarters of the Mission.

In Nyasaland we have the remarkable phenomenon of over 10 per cent of the total population attending the schools of the Protestant Missions alone. Over 120,000 pupils are gathered for Christian teaching in a network of 2,000 schools covering every inhabited area of the Protectorate. Dr. Laws, of Livingstonia, and Dr. Hetherwick, of Blantyre, have seen this growth from the days of the first converts. It has all grown up within the span of a life's service in Africa. The Native Churches of the various missionary societies have reached every one of the twenty-eight tribes in the land.

More than a decade ago the Wesleyan Methodist Church's work in the Gold Coast Colony had an area about the size of the British Isles, and in the fifteen central stations had but fourteen white missionaries all told.

Yet they had twenty-five African ministers, 395 paid agents, including catechists and day school teachers, and 2,154 unpaid agents. Their full Church members amounted to 14,617. The cost of the work for the year was £23,874, the Home Committee's grant being £3,447, and the amount raised locally £20,427, an increase of £4,000 upon the amount raised locally during the preceding year. There were 1,976 adult and 1,668 infant baptisms during the year. And so the wonderful story of triumphant faith might be repeated in district after district.

The era of the African Church has come. It is for the Missionary to see that the foundations are well and truly laid, free as far as possible from Western controversy and disunion.

The propositions made in the Report of the Conference at Johannesburg, though so far back as 1904, will probably meet with general approval where a Native Church is the true aim and end of the Mission.

1. The Native Church ought to be the Christian expression of the native mind, thought and life, it is to be thoroughly African and adapted to the requirements of the African themselves.

2. We should do our utmost to minimise the evil effects of denominationalism, and to adapt our various ecclesiastical organisations to the social needs of the natives, and not to make of the Native Churches mere copies of our European models.

3. The differences of speech, race, etc., must be taken into account for the formation of the Native Churches.

4. The Native Church should be completely separated from the European Church. The only European element in it should be the European Missionaries alone, and they ought only to stay as long as their guidance is necessary.

5. Although the desired end of the independence of the Native Church cannot be attained at once, this Church ought to be organised from the outset in such a way as would naturally tend in that direction.

6. The native element should be, even now, strongly represented in the governing body of the Native Church—it should, wherever possible, have the same rights as the European element represented by the Missionaries.

7. A native ordained ministry should be raised everywhere. The native ministers ought to be well educated, but on such lines as will not divest them from their racial and tribal characteristics—they must remain true Africans. Their salary should be such as the Native Church would be able to pay, with no undue difficulty.

8. The native ministers should have all the *ministerial* rights of the European missionaries. But their *administrative* position need not be the same in the transition stage. The essential difference between the missionary, who is the transient element in the Church, and the native minister, who is a permanent element in it, ought to be fully recognised.

9. The financial self-support of the native church is to be secured by the regular contributions of its members. In order to ensure a sound financial basis for the whole fabric of the Church, a general church fund should be established in every church or branch of a church.

10. The Native Church so constituted, first with, afterwards without, the supervision of the European missionaries, must perform all the spiritual functions of a regularly-constituted Christian Church. It is to be responsible to God alone, and dependent upon no other one.

We are realising the value of training the African in every department, the Missionaries finding their widest usefulness in the class-room and study. The native preacher thus prepared is zealous to a degree, and is ready to suffer incredible hardships. He is willing and able to carry his message further afield than the white man could ever hope to do—he is, moreover, able to present his message through the medium of a complete mastery of the native tongue. Christian evangelists from one territory are meeting those of far distant regions. In this manner, large areas of Central

Africa are coming rapidly under the influence of Christianity. It is in this respect, rather than in tabulated statistics, that one sees the onward march of the Christian Faith.

Space fails to tell of the great aids to the building up of the African Church. Education, industry and medical skill are teaching the nations that godliness is profitable for all things, having the promise of the life that now is, as well as that which is to come.

CHAPTER IX

A SCHEME FOR EQUATORIAL AFRICA

If we are to have an all-embracing scheme to evangelise Equatorial Africa, what is the best plan? It is comparatively easy to propound a scheme, far easier to criticise one. Criticism is welcome if it leads to thought, thought to life, life to vision, and vision to evangelisation, evangelisation to organised Christian Churches. As a subject for such criticism, and a concrete proposal to bring the issue to the front, the following has been drawn up.

A Suggested Scheme for Equatorial Africa

The term for each area is quite immaterial. Probably there is none more descriptive than "Diocese," but if that is felt to be already too closely identified with one form of Church Order, either of several titles would be just as effective —sphere, district, etc.

In such a wide and diversified subject as boundaries, one can only deal boldly with facts as one knows them, leaving others to raise the pros and cons, who are more intimately associated with the respective areas. The guiding lines for such areas seem to be—

1. Linguistic and tribal.
2. Present and prospective missionary development.
3. Political frontiers.

The accompanying map gives a bird's-eye view of Equatorial Africa and these present proposals. Only a short outline description is necessary for such diocese or district.

(N.B.—In order to deal freely with the problem of areas on the lines indicated, it has been felt necessary to depart,

in some respect, from the present recognised boundaries of Anglican Diocesan areas.)

Division of Labour.

The true spirit of comradeship could find an effective sphere for each nationality and denomination taking a leading part in the redemption of Africa. The following suggested Dioceses illustrate this. Each nation specially interested, and each denomination, likewise, can find a direct call for service. Nationally, France could take charge of the Kamerun, and Sweden of the Somalilands. Denominationally the Anglicans have existing Dioceses more or less synchronising with these proposals in Kenya, Zanzibar, Nyasaland, Upper Nile, Uganda, Rhodesia (North-West and North-East), Nigeria (North and South), and Sierra Leone. The Presbyterians could develop Nyasaland. The Kikuyu Alliance would embrace the greater part of Kenya Colony. The Baptists naturally take the Congo, and the Wesleyan Methodists the Ashanti area. The Congregationalists could look forward to making Madagascar their special sphere. The Primitive Methodists could find a call in Northern Rhodesia, if a sub-division of the area could be made in agreement with the Anglicans. The Moravian Church could extend their work in Tanganyika and occupy a Diocese. Interdenominational Missions could find comradeship in Ubangi and Uele. The Christian Churches of America could find spheres likewise in the Katanga: in Angola the Presbyterians and Independents; in Cape Palmas the Church of America. Sierra Leone also might claim their support. In Abyssinia the old Coptic Church is evidencing new life and transformation. Spiritual leadership from America might find less political opposition than such help from Europe. Further study and local information might lead to some more Dioceses being carved out of the foregoing to widen interest on the lines indicated.

1. *Diocese of Abyssinia, or Ethiopia*

Abyssinia has the unique distinction of being the last remaining indigenous kingdom in Africa to hold its own against European overlordship. It is also, with Egypt, the last stronghold of the ancient Christianity of North Africa. May there not be a connection between the two? Depraved, and almost unrecognisable as such, yet we must admit that the torch of Christianity, however dim, has been kept smouldering. If it can be fanned to a flame once again, may we not find this ancient Church uniting with modern Christendom in an evangelistic crusade for the Kingdom?

Islam is eating at its heart, and it has no power of resistance. Hitherto direct missionary work has been prohibited, but now the American Presbyterians, with the Swedish Mission, and the Seventh Day Adventists, have commenced active evangelisation. The Ethiopic Church has welcomed the free sale and distribution of the Scriptures by the British and Foreign Bible Society, and a wonderful mass movement has taken place as a direct result of reading "The Book." More than ten thousand converts and enquirers have been reported. And the good work goes on. Is it not fitting to commence this suggested series of Dioceses of Equatorial Africa with this, the most ancient of the existing ecclesiastical divisions? Here are eight to ten million people with a recognised Abuna or Archbishop, speaking many languages amongst its 230 or so tribes. For them there already exists some portions of the Scriptures, in half a dozen languages, while of these Amharic and Ethiopic probably reach most of those able to read at present.

2. *Diocese of Somaliland*

The countries of Eritrea, the French, Italian and British Somalilands form a natural tribal entity. The peoples overlap the frontiers. Unfortunately, Islam is rampant over

A MORNING'S PATIENTS AT DR. HUNTER'S HOSPITAL, NGORA, UGANDA.

the greater area, and the inhospitable nature of the country makes much of it difficult of access.

The only Christian effort amongst these peoples is that of the Swedish Missionary Society. Their main work is carried on in Eritrea from Asmara the capital, and stations around. Political difficulties have arisen that threaten its continuance. The Society is also working in Kismayu, the port on the Indian Ocean at the mouth of the Juba river. Between these four countries lies the whole territory embraced in the proposed Somaliland Diocese, and the Swedish Mission being the only representative of Christianity, the sphere would seem naturally to call for a Diocese under such auspices.

South of Jubaland there is a comparatively uninhabited area that would form a suitable division between Somaliland and Kenya Dioceses.

3. *Diocese of Mombasa.**

This could embrace the coastal area of the present Diocese of Mombasa with the large untouched area to the North, and including the work of the German Missions around Mount Kilimanjaro, the Pare and Shambala Districts, and the unoccupied lands to the south-west, also the area of the C.M.S. amongst the Gogo and Kaguru peoples, towards the boundary of the existing Diocese of Zanzibar. This area embraces some of the oldest and most firmly established work on the East Coast, with the possibility of extension into a larger area than that already evangelised.

The Societies at work include the C.M.S.—three spheres of Mombasa—Taveta, Teita, and Gogo-Kaguru; the United Methodist Society in the Mazeras and Ribe Districts; the stations of the (late) Evangelical Lutheran Mission of Leipzic; the Evangelical Missionary Society; the African Evangelisation Association, and the Seventh Day Adventists. The German Missions are now being reoccupied with the assistance of the American Lutheran Mission.

* A new Anglican diocese of Tanganyika is now being formed, embracing part of the present diocese of Mombasa.

4. *Diocese of Kikuyu Alliance.*

The central region of Kenya Colony forms an association of tribes closely allied, mainly the Kikuyu, Kamba, Masai and Meru. They are cut off to the West, East and South by almost uninhabited areas occupied by white settlers.

The tribes form a natural family group, and much promising work is carried on by the C.M.S., the African Inland Mission, the United Methodist Mission, and the Gospel Missionary Society. All are working in closest friendship under the terms of the Kikuyu Conference.

To the West the Kavirondo District is proving one of the most responsive in East Africa. The C.M.S., the Friends' Africa Mission, the Nilotic Independent Mission, the Seventh Day Adventists, and the Mission of the Holy Ghost, and the Church of God.

The capital of the Colony, Nairobi, is situated in its midst. This growing work points to the possibility of an Alliance Diocese, based on the terms of the Kikuyu Conferences. At present the area is embraced in the Anglican Diocese of Mombasa.

5. *Diocese of Zanzibar.**

This practically follows the lines of the existing Anglican Diocese embracing the important islands of Zanzibar and Pemba, and the coast of the mainland with the south-east area of Tanganyika Territory. Most of the Mission work is carried on by the Universities Mission to Central Africa. That round the capital of the Colony at Dar-es-Salaam was lately conducted by the Berlin Missionary Society, who may be resuming. In Pemba Island the Friends' Missionary Society works at three stations. There is a large area for development in this Diocese. The south-east area has recently been formed into the Diocese of Masasi.

6. *Diocese of Tanganyika.*

This would contain the largest section of the old German

* The Diocese of Zanzibar has now been divided and the southern section formed into the Diocese of Masasi.

Colony, now styled "Tanganyika Territory," from the frontier of Kenya Colony and bounded on the East by the suggested Dioceses of Kenya, Zanzibar and Masasi. To the South, by Nyasaland and Rhodesia, to the West by Lake Tanganyika, and the countries of Urundi and Karagwe. The Moravian Mission and the Berlin Missionary Society shared the work in the South of this area, and the Africa Inland Mission to the North. There is much unoccupied land, and now that the Moravian Mission has made a new start under its British Council, this suggested Diocese might look to the Moravians for guidance.

7. *Diocese of the Upper Nile.*

The extensive family of the Nilotic tribes stretches from about the 10° N. latitude across the Anglo-Egyptian Sudan, South through North-East Uganda into the Kavirondo district of Kenya Colony. There is a small Bantu element in the Busoga and Bukedi Districts, and others closely allied to the Kavirondo North and South of Mount Elgon, but the Nilotics are in the vast preponderance. Their migration has been in the direction indicated. Their language groups are more compact than the Bantu. All missionary work amongst them must necessarily follow linguistic lines. In the Northern and the Southern Anglo-Egyptian Sudan the peoples are very scattered, mainly following the line of the Nile. In the South in the Uganda and Kavirondo Districts, they embrace some of the most densely populated parts of Africa.

Though the area is large, it forms a definite entity, separated from its neighbouring lands by largely unoccupied areas, or in the South by lands in the occupation of white settlers. All missionary problems must necessarily be closely allied in this recently-constituted diocese.

The Societies at work include the C.M.S. in the Sudan, the Uganda Protectorate area, and in Kavirondo. The American Presbyterians, and the Sudan United Mission share the work in the Northern area. The latter Society is also well

established amongst the pagans of the Nuba Hills that jut north into the great Moslem area.

8. *Diocese of Uganda.*

The practical separation of the two main tribal elements in the recent Diocese of Uganda has now been effected, the Nilotic families going to the preceding suggested Diocese, and the Bantu remaining with large additions from their Bantu neighbours. In the South these would include the Ruanda and Urundi peoples. The former, under their King Musinga, constitute one of the largest tribal families in Africa recognising one kingship. Musinga probably reigns over 2,000,000 people, and is eager for the education and enlightenment of his followers, especially the governing tribe, the Watusi.

The country of Karagwe from Ruanda to Lake Victoria, would naturally fall to this Diocese. To the West there lie 400 miles of unoccupied territory from the last westward Station of the C.M.S. at Kabarole, to the farthest East of the Baptist Missionary Society on the Congo River to the West. Longing eyes, and yearning hearts, have moved towards this connecting link, since the days of George Grenfell and Bishop Tucker. The Uganda Mission has crossed the Semliki River, and established a vigorous work at Mboga, carried on, in the main, by the heroic Muganda pastor Rev. Apolo Kavubulia.

If the C.M.S. can stretch out West, as far as, say, Mombasa, with a strong " white " station, and the Baptists can come East as far as Penge, hands may be joined, and the African may build a bridge of out-stations that shall span the last gap between the Indian Ocean and the Atlantic. Such gap as there still may be might be filled by the co-operative efforts of the Africa Inland Mission and the Heart of Africa Mission.

This is a task worth a serious effort by these Societies. The natural frontier between the Uganda and Congo Dioceses would then run North and South about the 2° E. longitude till such time as tribal and linguistic areas could

be settled. As far as is known, the Bantu dialects in this Eastern Congo are similar to those in use in the western frontier of Uganda and Ruanda. Possibly the same Scriptures now in use may be of considerable help in the westward advance. So far, the C.M.S. are the only Society at work in this vast area of the suggested enlarged Diocese, amongst probably 5,000,000 people, except the recent restarting of old German stations by the Belgian Protestant Mission and by the S.D.A. In pre-war days the German East Africa and Neukirckener Missions occupied Ruanda and Urundi respectively. The Wesleyan Methodist Missionary Society of South Africa has at present occupied Bukoba and the district of Karagwe, on the western shore of Lake Victoria.

9. *Diocese of Ubangi (or Uele).*

In exploration days Schwinefurth, Emin Pasha, and others termed the area included in the north-east corner of the present Belgian Congo, the "Heart of Africa." Its situation justifies the title. Until recent years it was quite neglected, now the Africa Inland Mission and the Heart of Africa Mission are both well established, and a strong line of mission stations has been formed, pointing on to Lake Chad.

From Lake Albert along the north of the Aruwimi River on to the frontier of the French Territory and the Anglo-Egyptian Sudan is one of the most densely populated districts of the Congo. The French Ubangi-Shari Protectorate to the north-west, and to Lake Chad, includes numerous tribes, though more scattered. The population naturally dwindles as the confines of the desert regions are reached, within the area west of the Anglo-Egyptian Sudan and east of the (1914) Franco-German border.

These form another natural area, with the Uele District of the Belgian Congo referred to, for a Diocese. Although there are numerous tribes the main languages of Sango, Banda, and Mandja are said to reach many of them. The

great Zande tribe, probably the most virile and promising of them all, covers the area where the three, French, Belgian and British, influences meet, and forms a connecting tribal link. In the Congo section the Uele dialect of Bangala covers the area fairly well.

Both the A.I.M. and the H.A.M. are interdenominational Missions, and are working towards the area to the north where Islam is advancing, and across which the Sudan United Mission, another interdenominational Mission, is planning to unite its two spheres on the Benue and the Nile. The whole area therefore falls naturally to the lot of an interdenominational Diocese. The recently started Mid-African Mission (American) on the M'Bomu and Ubangi Rivers, and towards Lake Chad, is closely associated with these other Missions.

10. *Diocese of the Congo.*

For nearly 2,000 miles along the main stream of the mighty Congo River two Baptist Societies, the British and the American, have planted stations. From Matadi, the ocean port, to Wayika on the Lualaba, most of the populous regions have been reached, and the many tribes have had the advantage of being taught the "good news," and educated along corresponding lines. In the Lower Congo the Swedish Mission has passed over into the French Territory, making it advisable that their extended sphere in this direction should remain within the boundary of such a Congo Diocese. The Christian and Missionary Alliance occupying the coastal region to the north of the Congo River has also reached out to the French country, necessitating inclusion of this area.

The Baptist Missionary Society has long worked in the San Salvador District of Portuguese West Africa. Following the lines of missionary development, the small northern section of Angola comes naturally within the Congo area, as seen on the map. In the horse-shoe bend of the Congo River, the Congo Balolo Mission has occupied the northern section, and the Disciples of Christ Congo Mission, the southern area

—the latter also are extending up the Lower Ubangi River.

If all these associated Societies, now working in unison, could join to form a Baptist Diocese, stretching from the Atlantic to the proposed extension of the Uganda sphere on the east, they would form a great Central African Mission sphere that should call forth all the gifts and energies of their denomination, both in England and America. Owing to the configuration of the country the Congo River will always form the main artery of traffic, and the two capitals of the Colony, Kinshasa and Stanleyville, are on its banks.

On the west and north such a Diocese would follow the main Congo and Ubangi Rivers on to the Aruwimi. On the south, to, say the 4° S. Lat. dropping south-west to the 8° S. Lat. to include Western Angola as previously indicated. Within that area of about 450,000 square miles there are probably 7,500,000 people, though no actual statistics are at present available. This area includes most of the country where the *lingua-franca* Bangala in its various forms and titles is playing an increasingly useful part in the linguistic tangle of these varied tribes.

In the Lower Congo also the two Baptist Societies have united to form the Kimpese Evangelical Training Institute, and there are proposals for a similar united effort on the upper waters of the Congo.

11. *Diocese of Katanga (or Kasai).*

The Katanga District, embracing the south-eastern area of the Belgian Congo, contains the only Episcopal Missions at present in the Congo: the Methodist Episcopal Congo Mission (Northern States) of U.S.A. and the similar Mission of the Southern States. Their united work extends from Elizabethville in the south to Wembo Niama in the north. With the Kasai area these would form another natural section for a Diocese. The Garanganze Evangelical Mission also crosses this area from Luanza on Lake Mweru south-west to Angola. The Congo Inland Mission and the Westcott

Brothers Mission are both in the Kasai area. There are also Pentecostal Missions and the Congo Evangelistic Mission in the east.

The Kasai District in the west of this area contains one of the largest and most progressive missions in the Congo, that of the American Presbyterian Congo Mission, with stations at Luebo, Bulape, Lusambo, Mutoto, Bibanga and Lubondagi. This Mission, and the two Methodist Episcopal Missions, are already working in close accord, thus uniting this south-east Congo area in a happy fellowship, out of which such a division of territory would naturally grow. This sphere, containing, as it does, so predominantly American Missions, would indicate an American sphere.

This District contains some of the largest developments of European exploitation in the Congo, and presents special difficulties owing to the inrush from the south towards the mining regions.

12. *Diocese of Angola.*

Portuguese West Africa presents one of the largest unevangelised areas south of the Equator. At present the principal work is in the central regions under the American Board of Commissioners for Foreign Missions. The Board of Foreign Missions of the Methodist Episcopal Church has entered from St. Paul de Loanda into the Loanda country. In the south the Finnish Missionary Society has crossed the frontier from South-west Africa, and it would seem well to include any sphere they may propose to occupy in the Diocese that may eventually include their main work.

The Christian Mission in Many Lands, occupying the enclave projecting into north-west Rhodesia, in continuation of their own work there, and the adjoining territory, might be included where their main work is, in Rhodesia.

13. *Diocese of North-west Rhodesia.*

This includes the area of the existing Anglican Diocese with the addition mentioned in the previous paragraph.

The Barotseland Mission of the Paris Evangelical M. S. occupies the area from Livingstone to the Lower Sinde and Sesheke, and the Lower Loandja. It covers a great part of the Barotse Valley from Senanga to Libonda and Likapai. The Baila Batonga Mission of the Primitive Methodist M. S. is at work in the locality occupied by these tribes. The Macha Mission of the Brethren in Christ occupies the district of that name.

The Universities' Mission of Central Africa stretches from Fort Jameson in north-east Rhodesia to Livingstone on the Zambezi. The Wesleyan Methodist Mission is in the Liangwa District. All the Rhodesian population is very sparse and suffering much from the advent of " civilisation."

In this area the Primitive Methodists might find a Diocese.

14. *Diocese of North-east Rhodesia.*

This occupies the area of the existing Diocese of north-east Rhodesia. In the north-west the London Missionary Society occupies the land from the south end of Lake Tanganyika to Lake Mweru, and the United Free Church of Scotland the north-east from Mweru to the Nyasaland border. As their main work is in the latter colony it would seem advisable to include their sphere in that latter diocese, with the more or less isolated field around Chitambo, sacred with the memories of the home call of David Livingstone.

The U.M.C.A. from Fort Jameson has been mentioned, and the Dutch Reformed Church has extended its work across the border from Nyasaland.

As the total population of these two Rhodesian Dioceses is so small, perhaps they could be profitably united.

15. *Diocese of Nyasaland.*

The Protectorate of Nyasaland is one of the best worked fields in Africa. For its 1,212,000 people there are nine Missionary Societies with 40 stations, and nearly 2,000 out-stations or village schools. There are 125,000 scholars in the Protestant schools, so that 10 per cent. of the people are

now being educated by Protestant Missions, and many more can be numbered amongst the "Bible Readers."

The two Scottish Missions, the United Free and the Church of Scotland, occupy respectively the northern and central areas of the colony with the Dutch Reformed Church Mission between. Blantyre, Mkhoma, and Livingstonia form their main centres, with extensive institutional and medical work. These three Societies occupy the bulk of the Nyasaland Protectorate, and are all now allied in Presbyterian fellowship, so that this area points naturally to a Diocese under that denomination. The area of the U.M.C.A. around the southern, eastern and western shores of the Lake, and on into Portuguese East Africa could still form the Anglican Diocese.

The Zambezi and Nyasaland Industrial Missions are in the neighbourhood of Blantyre, with the South Africa General Mission in the southern extremity of the Colony along the Shire River. The Baptist Industrial Mission and Seventh Day Adventists are towards the Portuguese territory to the west. The Mozambique section of the P.E.A. and the Tete, both north of the Zambezi, are practically unoccupied lands, except that the U.M.C.A. works along the eastern shore of Lake Nyasa, and the South Africa General Mission and the Church of Scotland Mission have also entered from Nyasaland.

16. *Diocese of Northern Nigeria.*

The existing Anglican Diocese of Northern Nigeria contains probably the largest population of any in this suggested series, with one of the most diverse tribal areas. Amongst the 12,000,000 people there are more than 200 tribes. The work also has some of the greatest political difficulties to contend with, owing to the strength of the Moslem population of the northern areas. The Church Missionary Society has a series of stations from Lokoja north to Zaria. To the west of them the Mennonites and the Sudan Interior Missions are at work. To the east the Cambridge University missionary

party works on the Bauchi Plateau, and the Sudan United Mission in the Benue Valley. This latter Mission is entering the Adamawa lands, Lake Chad and the Shari River areas, so that it would seem well to include that northern apex of the Cameroons in the Northern Nigeria Diocese, adding some million people.

The Danish branch of the Sudan United Mission is working in the Yola Province. The Dutch Reformed Church of South Africa has taken over the work amongst the Munchi Tribe from the Sudan United Mission.

17. *Diocese of Southern Nigeria.*

This includes all the coastal lands in the main south of the Niger-Benue divide, except the area of the Jukun, Munchi, and neighbouring tribes, where the Sudan United Mission works.

South of the Benue River the Church Missionary Society, with its development, the Niger Delta Pastorate Mission, occupy most of the Central, Western and Southern areas. The Southern Baptist Convention is in the Illorin-Ibadan Districts. The Wesleyan Methodists extend from that area to Lagos, and also the National Baptist Convention. In the south-eastern corner there is a group of Missions working in a dense population.

The United Free Church of Scotland in the Calabar-Cross River area, the Primitive Methodists to the west, and the Qua Iboe Mission in the district of that name. This area embraces the existing Anglican Diocese of Southern Nigeria.

18. *The Diocese of Cameroon.*

The whole of the area in this suggested Diocese is now French, with the exception of the small Spanish Colony of Rio Muni. A Diocese would contain the Cameroon country, except the northern apex, already referred to. Also the Gaboon Country and the French Congo.

This would give an area of some 450,000 square miles, much of it at present quite unreached by Christian effort.

The extensive work of the Basle Mission has now been restarted. The Paris Missionary Society is also at work in the Gaboon at Lambarene and district along the Ogowe River. The only other Society in this area is the Presbyterian Church, U.S.A., at Libreville District in the Gaboon and Benito in Rio Muni.

Both political and missionary influence would seem to point to this as a French Diocese.

19. *Diocese of Ashanti.*

Another group of Missions, occupying an area quite cut off from other mission fields by unoccupied lands, is situated in the Gold Coast and Togoland. Although nearly a century of Missions has passed on this Guinea Coast, the evangelisation of the peoples has only penetrated a few hundred miles inland. The vast hinterland of Dahomey and the bend of the Niger lie empty. Could not the progressive work in the Ashanti district form the nucleus of a Diocese that should reach from Cape Coast Castle to Timbuctoo? Here is one of the fields in the process of being lost to Islam, through the default of Christianity.

The Wesleyan Methodist Missionary Society has some of its most promising work here. Could not the followers of Wesley claim this as part of their "world parish" and organise a Diocese that shall call forth all the loyalty of the denomination? The work of the pre-war Basle Mission was taken over by the United Free Church of Scotland, but the old missionaries are returning. The other Missions there are the late North German Mission, the Bremen Mission, the Zion Mission, the American Baptist (Natal), the Society for the Propagation of the Gospel, and three local Native Missions.

20. *Diocese of Cape Palmas (or Guinea).*

Liberia is the only native African Republic. It was founded with American help, and sympathy for the freed slaves.

In Monrovia, the capital, the Protestant Episcopal, American Methodist Episcopal, African Methodist Episcopal

Zion Church, and the General Conference of Free Baptists are at work, also the old Baptist Missionary Society, and American Baptists. A Pentecostal Mission, with some of the Societies at work in Sierra Leone, is towards Cape Palmas. Also the General Synod of the Evangelical Lutheran Church in the U.S.A. is further inland.

A Diocese has been formed by the Church in the U.S.A. The Ivory Coast and the large vacant area north to the Niger should come into such a Diocese. Those at work in Liberia should stretch out a helping hand to the waiting tribes.

21. *Diocese of Sierra Leone.*

As in previous districts the same story has to be told, a century of Missions has only touched the coast, and penetrated a short distance inland. The vast hinterland behind the Missions in Liberia, Sierra Leone and Gambia right north of the Niger and the Senegal, lies almost vacant and open to the advance of Islam. Of some 200 tribes and sub-tribes, barely 10 per cent. seem to have been evangelised.

For the actually "occupied" area there are probably more societies than any other section of Africa. The C.M.S. and the W.M.M.S. have long taken an honourable lead, and have seen the Native Church grow up in their midst. In Gambia the Wesleyans carry on the only work. In Sierra Leone the following societies are united in the effort —the African Methodist, Episcopal Zion Church, Seventh Day Adventists, Christian and Missionary Alliance, United Brethren, the United Brethren (Radicals). Lady Huntingdon Connection, American Protestant Episcopal, and the United Free Methodists. The Society for the Propagation of the Gospel, also the latter at Konakri in French Guinea with the West Indian Africa Mission. The proximity of this coast to America, and her special interest in Liberia, seem to call to her for Diocesan guidance and support.

Along the whole of this western Guinea coast there is an existing Anglican Diocese of Sierra Leone, but the great majority of the twenty or so Societies working along it are

American, and it would seem fitting that that land should provide the men, women, and means needed for its evangelisation and organisation. This, more than most parts of Africa, constitutes a call to American Christianity, "Come over to help us."

22. *Diocese of Madagascar.*

Geographically, historically, and politically, the Island of Madagascar is associated with Africa, and it would seem fitting to include it in this proposed family of Dioceses.

With it might also be associated the Comoro Islands, the Seychelles, and some other wanderers of the ocean. The principal missionary societies at work in it are the London Missionary Society, the Paris Mission, the Friends' Foreign Missionary Society, the Society for the Propagation of the Gospel, and several Norwegian Missions. The historical association and present position of the L.M.S. might find an opening here for a Congregational Diocese.

Such a scheme as the foregoing would effectually cover Equatorial Africa from the Sahara to the Zambezi and Cunene Rivers.

It would give the following spheres with their respective influences—

1. Abyssinia	American.
2. Somalilands	Swedish.
3. Kenya Colony East, Mombasa	Anglican.
4. Kenya Colony West	Alliance.
5. Zanzibar	Anglican.
6. Tanganyika	Moravian.
7. Upper Nile	Anglican.
8. Uganda	Anglican.
9. Ubangi-Uele	Interdenominational.
10. The Congo	Baptist.
11. Kasai	American.
12. Angola	American.

13. N.W. Rhodesia . . .	Primitive Methodists.
14. N.E. Rhodesia . . .	Anglican.
15. Nyasaland . . .	Presbyterian.
16. N. Nigeria	Anglican.
17. S. Nigeria	Anglican.
18. Kamerun	French.
19. Ashanti	Wesleyan.
20. Cape Palmas . . .	American Church in U.S.A.
21. Sierra Leone. . . .	American.
22. Madagascar	Congregational (L.M.S.)

Is it possible by some such geographical division to cover the whole of Equatorial Africa with an effective evangelistic force, fairly sharing denominational and national responsibility, and one message—Christ, and Him crucified ?

The Unreached Peoples in Equatorial Africa.

Africa does not need more societies, but an adequate reinforcing of those existing. In these days there is more than one society for every million of her inhabitants, but they are very unequally distributed ; in Nyasaland nine to 1,200,000, and in Rhodesia thirteen societies for a million people. In Ruanda there are three societies for four million, and areas of millions still unreached. If it is impossible for existing organisations to reach the outlying areas in a reasonable time others of course, who can do so, should hasten their evangelisation. Such areas in Equatorial Africa are these, based on this Diocesan Scheme :

Abyssinia.—At present this is largely an unreached land with eight million to ten million.

Somaliland.—The three Somalilands.

Kenya.—The Northern Section from the Tana River to the Abyssinian frontier.

Zanzibar.—The central area of this Diocese.

KIKUYU.—The many scattered and pastoral tribes north of the Meru tribe on to the borders of Abyssinia.

TANGANYIKA.—West of longitude 32° East to the shores of Lake Tanganyika.

UPPER NILE.—The area between Mount Elgon and Lake Rudolph and on to the north along the western frontier of Abyssinia as far as the Sobat River, and west of that to the occupied territory of the Missions on the Nile.

UGANDA.—All the area within this enlarged boundary is prospectively planned for.

UBANGI.—Along the main trade route from Fort Possel on the River Ubangi on to Fort Archambault and along the River Shari.

CONGO.—The eastern area from the present work of the B.M.S. to the proposed new boundary of the Uganda Diocese.

The central area embraced within 20° to 24° East longitude and 1° to 4° South latitude.

Also the small area south of the River Ubangi and east of 26° East longitude and south to the sphere of the B.M.S.

KATANGA.—From the Lualaba River to Lake Tanganyika and in the south-east corner of proposed Diocese.

ANGOLA.—The north-east and southern regions within proposed boundaries.

RHODESIA, N.W.—Along proposed border.

RHODESIA, N.E.—The south-east area.

NYASALAND.—Mozambique and Tete areas of Portuguese Territory.

NIGERIA, N.—The northern frontier from Lake Chad to Sokoto, if permission can be obtained for work amongst Moslems, also the northern section included from Cameroon.

NIGERIA, S.—The north-east between the present group of missions, from Calabar and those of the Sudan United Mission.

CAMEROON.—All east of 12° E. longitude, except prospective spheres of the Swedish Mission and the Christian and Missionary Alliance to the south.

AFRICA'S MUTE APPEAL.

ASHANTI.—The northern territories of the Gold Coast, Togoland and Dahomey, including the bend of the River Niger.

SIERRA LEONE.—The northern section of Liberia, Portuguese Guinea, and all the French territories of Ivory Coast, French Guinea, Senegal and south of that river and the Niger.

N.B.—In some of the foregoing, Protestant Missions are now prospecting, in others it may be found that the way is blocked by Islam or Rome.

Within these areas there may be 30,000,000 people absolutely beyond the reach of the effort of existing societies.

If France, Sweden, Germany, America and England will awake to their needs the story of the Cross may reach them in this generation.

"Then shall Africa know,
Then shall Africa believe."

CHAPTER X

AMBASSADORS FOR CHRIST

Can Africa be won ? Certainly ! It is only a question of men and means ! The men and means exist, but they are not in the right place. They are in Britain and America instead of in Africa. There they remain in superabundance.

The day has not yet arrived when the African can complete the evangelisation of his own land. He still needs the aid of the white missionary. Where can he look for that aid but to the great Christian lands of the West ? Britain and America owe a debt to Africa that is greater than they are ever likely to repay. Britain has vast responsibilities for a third of the people. America's debt is due for the Africans she secured as slaves in the days not yet forgotten. Ethiopia is stretching out her hands to God, and, may we say it in reverence, to Britain and America. Will these lands respond in adequate measure to save her in time from Heathenism, Islamism, Romanism, Commercialism, and from the horrors of a godless civilisation ? Time is the essence of the problem. Africa can be won, if the Christian Churches of Britain and America determine she shall be won. We may pray the Lord of the Harvest to send forth reapers into the harvest, but there will be no harvest if there are no sowers. We have the demand ! Africa is crying out for help. The calls for teachers and evangelists come in their hundreds, and can only be answered in tens, or even units. Why ? The white force is not sufficient to train an adequate black supply.

The problem is by no means an insuperable one. An immediate supply of a *thousand men of the right sort*, properly located, would transform the whole aspect of the evangelisation of Africa. Such a force, suitably and adequately

supported, might carry the Gospel story to the uttermost ends of Africa in this generation; yes, but not necessarily personally. They must multiply their voice a hundredfold by training the African to carry the message.

It is the heart to heart story of the African to his fellow that is building up the Kingdom of Christ at the present day, rather than the formal preaching of the missionary. Along this line will Africa yet be evangelised. The teacher cannot teach till he is taught. Herein lies our responsibility. Africa needs leaders and teachers. Men of the right sort are the only ones wanted. In no sphere is it more true than in the mission field, that it is *quality* rather than *quantity* that tells.

In " missions, as in all human enterprises, the man is the central factor. One Paul did more for the spread of the Gospel than the ten Apostles." That is true and but expresses in the concrete the supreme importance of the selection of men. Livingstone wrote :

" The sort of men wanted for missionaries are men of education, standing, enterprise, zeal and piety. It is a mistake to suppose that anyone, so long as he is pious, will do for this office. Pioneers in everything should be the ablest, best qualified men, not those of small ability and education. This especially applies to the first teachers of truth in regions which may never before have been blessed with the name and Gospel of Jesus Christ. Qualifications are more important than numbers. Missionaries must be weighed rather than counted. He who is to represent Christ and the Church before heathenism, should be Christ-loving and Christ-like ; should have a passion for the salvation of souls, and should not hesitate to give up luxury and life, as his Master did, in order that the world may come to a knowledge of the Gospel that saves. The conversion of men, the spiritual vitality of converts, the interest and enthusiasm of the Home Churches depend on their representatives in the foreign field. At no point are carefulness and discrimination more important than at the selection of candidates, for if a high standard be not maintained, defeat and disappointment are inevitable."

"I gave up my position of Professor in the University of Strasburg, my literary work, and my organ-playing, in order to go as a doctor to Equatorial Africa. How did that come about?" Such is the story of Albert Schweitzer.

"I had read about the physical miseries of the natives in the virgin forests, I had heard about them from Missionaries, and the more I thought about it, the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far off lands. The Parable of Dives and Lazarus seemed to me to have been spoken directly of us. We are Dives, for, through the advance of medical science, we know a great deal about disease and pain, and have innumerable means of fighting them, yet we take as a matter of course the incalculable advantages which this new health gives us! Out there in the colonies, however, sits wretched Lazarus, the coloured folk, who suffer from illness and pain just as much as we do, nay, much more, and have absolutely no means of fighting them. And, just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place, and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate."

"The two or three hundred doctors the European States maintain as medical officers in the Colonial world, could undertake only a very small part (so I urged to myself) of the huge task, even if the majority of them were not there for the benefit, first of all, of the white colonists and the troops. Society in general must recognise this work of humanity to be its task, and there must come a time when doctors go out into the world of their own free will, but sent and supported by society, and in numbers corresponding to the need, to work for the benefit of the natives. Then only shall we be recognising, and beginning to act upon, the responsibility in respect of the coloured races which lies upon us as inheritors of the world's civilisation."

"Moved by these thoughts I resolved, when already thirty years old, to study medicine, and to put my ideas to the test out there. At the beginning I graduated as M.D. That same Spring I started with my wife, who had qualified as a nurse, for the River Ogowe in Equatorial Africa, there to begin my active work."

That is the spirit that makes leaders in Africa.

The price of efficiency is discipline. Who is willing to pay the price ?

The late Earl of Selborne, who had been High Commissioner for South Africa, in an address to Winchester boys, described the kind of men whom the British Empire needs to do its work. The Empire is strewn with wrecks of scholars and athletes, who lacked something which is far more important than Greek or cricket.

" When I want a man to help me," said Lord Selborne, " I do not ask in the first place what class he got, or what his intellect is, still less do I ask whether he was a great cricketer. The question I ask is, Can I trust him ? That is a short sentence, but it comprises a great deal. Can I trust him to obey my orders ? A man you cannot trust to obey is a nuisance, to be got rid of at the first opportunity. Can I trust him to command ? The man who cannot command is a broken reed. Can I trust him to rely upon himself, and not to come to other people for support, or advice, in an emergency ? The man who cannot rely upon himself will never be fit for anything but an inferior position. Can I trust him to give me the whole of his strength in the work entrusted to him ? If not, he is playing false. Can I trust him not to think of himself ? There is no greater nuisance in the world than the man who is always asking himself ' How does this affect me ? ' or ' Have I been sufficiently considered ? ' He is a creature who has lost all perspective, and he never sees things in their true proportion, because his own miserable self is always dwarfing the landscape. Can I trust him to be straight ? There is no use in the best intellect, or the best education, if a man is an intriguer, or if you cannot rely upon his word. Now, if I find that a man answers to these tests, then I go on to enquire about his intellect, and his education, and his physical qualifications."

Can the Master do with any lower qualifications ?

It is a bold statement to make, that if all the men in the African Mission Field were up to this standard, the efficiency of the force would be doubled. By another addition, the result of the fullest measure of comity and

co-operation, which it is estimated would itself double the value of the manhood of the African Mission Field, we arrive at a quadrupling. With the comrades of the gentler and more willing membership we have in Africa some 6,000 Missionaries to-day. Fancy an effective force of 24,000! With such a noble army, the evangel could be carried to every tribe, even to the Moslems, within the next ten years. Alas! we have not quite secured this spirit of comity, and quality of efficiency yet.

There are no truer and more trusty servants of Christ anywhere than in the African Mission Field, but also, alas! there are many who have lost their first enthusiasm, others who never have been efficient. "Light half-believers in our casual Creeds, who never deeply felt, nor clearly willed."

Let us face a few facts—the deadening effects of environment and climate, and the arduous conditions of efficient work do undermine health and spirits, and decimate the zeal of the most loyal and capable. There are Missionaries who have stood the strain of three or four decades of service, and some who are even in their fifth decade, but they are great exceptions. Do many at home realise how brief is the average length of "effective service" for the Missionary in the Equatorial Regions of Africa? Deduct the necessary furloughs, time in travelling to and from Africa, prolonged periods of ill-health rendering service impossible, a year for language study before the new Missionary can start direct evangelistic teaching work, and we arrive at an average figure little over five years—or say five to seven years as the total effective "life service" spent in tropical Africa. This figure is based on the known facts of about a dozen societies. It will vary in different societies, and under differing conditions. Those interested can investigate the average for their own society. If above that figure that particular society is in a most favourable position in this respect. To arrive at a fair figure, there must be a full allowance for all those leaving the society for any cause. Previous to 1900, the figure probably stood as low as an average of three years

of effective service. Think of the long years of preparation in many cases, of the conditions under which most Missionaries come out to the field, looking forward to it as their life's work. What are the prevailing causes of these curtailed years of service ? Ill-health and temperament, failure of the body and failure of the spirit. Failure in both directions could often have been prevented, by a more sane and healthy mode of life, and the cultivation of a more Christlike disposition. What the failure in these two directions has caused the Mission Boards, and the Kingdom of Christ in Africa, it is impossible to estimate. It is sometimes causes such as these that prevent the fruition of schemes of comity and co-operation. In our request for new reinforcements, we must face the facts of the apparent failure, in terms of service, of so many of the present force. We need not do so in any spirit of criticism, or depression. But we must be convinced that *quality* is greater than *quantity*. Efficient men make for effective methods, even in the spiritual realm. The more talents a man has to place at the service of the Holy Spirit, the more he is likely to accomplish in the Kingdom of Heaven. Statistics may be a frail guide, but, in the absence of other values, we can make the most use of them. We can gather a striking commentary on comparative methods, by a simple calculation of the ratio of the European staff and the Native Church membership, based on similar conditions and corresponding periods. We can thus see the ratio of African Church member to European Missionary, ranging from 15 to 500 in a typical list of societies in Equatorial Africa. The figures run 15, 175, 450, 500. Without any criticism of the Missionary, we must see some variety in method, to account for this disparity. It should be noted that the higher figures are for the strong denominational societies with their well-developed educational systems.

This leads us to look for reinforcements from such sources. The growth of the Missionary force is only a means to an end, the building up of the African Church of Christ. If experience has proved that certain methods bring richer

results, with a smaller staff, than other methods with a larger, let us combine the methods and the men most calculated to build up the Kingdom of Christ in the speediest manner.

We may look for the best supply from the loyal members of the great churches of the Homelands. Let us have a spiritual "combing" of all that is best physically, intellectually and spiritually, for the redemption of a continent.

GRACE, GRIT, GUMPTION; these are the qualities needed in the African Mission Field.

GRACE.—Based on a thorough knowledge of the Bible, an implicit faith in it. The Bible, the whole Bible, and nothing but the Bible. A living faith in the whole Christ, in the whole Bible, for the whole world. The weak-kneed doubter, or a mutilator of the sacred Word, is no use in Africa. Islam is nothing if not positive, "animism" is decidedly positive. The mad environment of the advancing civilisation is positive in its avarice and self-interest—nothing but a positive belief will stand the strain of life in Africa, or lift the African from his shame and degradation.

GRIT.—Based on a living faith in the power of the Holy Spirit, a determination to go forward at all costs, amid any disappointments, knowing that, whatever may be appearances, Christ's Kingdom is sure to conquer. There may be a waiting time, but victory is as sure as the dawn!

GUMPTION.—Perhaps the rarest of all the qualities. The power to do the right thing at the right time, in the right place and in the right way, and to smile when doing it. This is the quality so sadly needed in the stress and storm of the fight against the powers of darkness in heathendom—also, be it said, in the relationship with one's fellow-missionaries.

It is the gift to see oneself as others see us, to be thankful we can do it, and to profit by that vision. Grace is Faith, Grit is Hope, but Gumption is Love! The hope of Christianity rises in its boldness—a willing and courageous Church is strong. A people that do know their God shall do exploits.

In our search for recruits for the task of the redemption

of Africa our thoughts naturally go out to that vast reservoir of man power, the Africo-American in the U.S.A. By all the ties of race sympathy on the one side, and recompense for past wrongs on the other, it would seem that we might look for the needed supplies here. Unfortunately that supply seems shut out for two reasons. The negro in America, as a race, has manifested no special enthusiasm to come to the spiritual aid of his weaker brother in Africa. Those who have gone to Africa, with, of course, some noble exceptions, have failed to find as successful points of contact and fellowship as the whites have done. There seems to have been a greater gulf between the negro of America and the African, than between the whites and blacks.

The other difficulty is rather political. With a view to avoiding risk of anti-white propaganda from America, some colonies have fast closed their doors, and refused admittance to any negro from across the Atlantic.

We must therefore look elsewhere. The falling off in the numbers from our higher educational Institutions at home, who seek service in the Kingdom of God, either at home or abroad, has been commented on by one of our most influential journals. *Public Opinion* quotes the Rev. Dr. C. A. Alington, Headmaster of Eton :

" It is just in proportion as I believe the Church of our own day to be more sincere, and more alive, than it has ever been in the past, that I refuse to be discouraged by the gloomy figures put before us. The mere publication will do good, for the need is not anywhere fully realised. I believe, if we can set our house in order, we shall find in the future no lack of candidates for the noblest of professions. The new Universities are now turning out thousands of graduates each year ; they are moulding the thought of the immediate future, and the great fact of religion is almost, if not entirely, ignored. We cannot afford to let the opportunity slip away ; the older Universities must not be our sole source of supply for ordinands, and the new Universities must not be institutions in which the faith is undermined, and doubts raised which no one

attempts to solve. Are we prepared to prove ourselves equal to the opportunity offered? This brings us face to face with one of the most serious problems—the Missionary supply for the future. More attention should be given to the cultivation of the Missionary spirit in the youth of our land—both boys and girls, while they are still passing through the impressionable years of school-age. Real desire implanted then, will, by the power of the Holy Spirit, survive the test of training in our Colleges and Universities, with their indifference to the call of Christ."

We need a missionary campaign in all our senior schools where there is a big enough field, and an urgent call for lovers of childhood to dedicate their utmost service to it. We must look a decade, or even two, ahead for the Army of the Cross. In the meantime, the great cause cannot wait; even if its ranks are thin it must advance from present frontiers. While the new army is growing up we must call for men from any source.

In England and America we have one Christian worker for every fifty of the population—in a Christian land, with Christian safe guards, and Christian environment. In Africa, including black and white, each soldier of the Cross has over 2,750—in a heathen land, with vice and shame rampart, and an atmosphere that seems to come from the nether regions. Cannot many of the one to fifty come to the aid of the one to the thousands? Our quickest supply should come from the ranks of experience in Christ's service. Reflex inspiration and blessing would come to any Church, or Mission, that equipped and sent out its own Pastor. Overfed congregations might have a chance of finding a good digestion, and a healthy appetite, that would appreciate more robust, even if less fanciful diet, from many a consecrated layman—and why not a laywoman? The gift of utterance, and the passion for souls, is by no means confined to those who have had a theological training, and have been prepared for Holy Orders, or the Ministry. What a Spiritual revival we would have up and down the Homelands, if

Churches would put the coping-stone to their organisations, by sending out their Pastor for say a one-term test, in the Mission field—the Church continuing his support—and carrying on its own worship, and service, through the elders, deacons, or even a specially constituted panel of laymen.

And again ! In our villages, with a separate denominational concern for an average of 500 of the community—as is the case in many of them—could not Christian fellowship rise to the point of selecting the best man in either of the Churches, equipping and sending him out in the same manner ? Again, in the meantime, the five Churches providing Christian fellowship for the members of the sixth ? What a transformation for such a minister, when he exchanged his little, overfed, family of a few hundreds, for the wide expanse of a tribe or nation, hungry and unfed.

After a long march early one morning, the writer reached a Mission home on a hilltop. Seated on the verandah of the bungalow, with the Missionary, in full view of a wide expanse of land stretching over ten miles to the shores of the Indian Ocean, and north to south over hill and valley, the Missionary described his immense parish reaching to the horizon around. He was alone, with a few faithful African helpers responsible for the enormous population eager for education, and the Word of God. He spoke of his early days as a Methodist Minister, in the old land ; his keenness for the " Quarterly Meeting " and the other items of his Church Fellowship. How much they seemed to him then !

He described his first home furlough, and his desire to revisit, and join the old associations. But when he did so, and sat quietly listening to the trivialities that occupied such serious thought and time, his heart burnt with sorrow at the need of his great lands away in Darkest Africa, compared with the surfeit of self-interest, and the littleness of vision, manifested at that " Quarterly Meeting." He came away feeling he could never go back ! Now, alone with his great task, he was feeling the strain. He longed

for another helper, but his Society could not send one. As we parted, to continue the journey, the burden of his story sank deep into one's own soul. A few months later he received the Home Call, and that flock was left shepherdless. Another helper in time might have saved his life, and also the future of the flock!

After the enlisting of the volunteers for Africa comes the equally difficult, and perhaps more important, problem of selection. The usual procedure of correspondence and interview may give a fair insight into character, and the leading of the Holy Spirit in the call. Unfortunately, most of those who have this responsibility of judging "character" and "call" have themselves no personal knowledge of the country for which the candidate is destined, or the active conditions of life and service there. We gladly admit that the Holy Spirit can, and does, indicate to those responsible for decision, His Will in individual cases. The danger is that committees, composed, as they generally are, of men with many pressing engagements, have not time for quiet thought and prayer. Hence, no doubt, the failures that reach the Mission field. The writer fully appreciates this difficulty and responsibility. He has possibly had an unique opportunity of coming to a definite idea of some solution. As chairman, or secretary, on home boards, he has interviewed over 300 condidates for Africa, of whom over 100 went out to the Field. He has also seen most of these at their stations in Africa after a considerable time of service. He has also met about 1,000 Missionaries across, and up and down the Continent, in about a third of the societies. In most cases he has arrived at the Mission Station unannounced, not as the long heralded "Deputation from the Parent Society" to find everything freshly painted and brushed up, and all waiting with a glad welcome!

The Probationary Period—the first term in the field—should be that in fact and not, as so often is the case, merely in theory. Probationers should have the fullest

opportunity of learning the problems, and methods, of evangelisation in Africa. Not merely a *chance to pick them up* from some fellow missionary with whom he may happen to be placed, and who may be so busy as to be practically without sympathy for the new comer in his eager desire to learn. This especially applies to the question of language study. Many a missionary, thrown into busy routine work immediately on arrival, has never had a fair chance to become a proficient in this, the first element of successful missionary work. His chances have been prejudiced from the start.

Have we ever thought of this ? The experience of many a missionary told by one of them :

" I have been to many Prayer Meetings, but I do not remember ever hearing a prayer for Missionaries who have failed to pass their language examination, and yet knowledge of the language is very close to the foundations of a Missionary's good work. Learning a language sounds easy, but it is not. Many of us learned languages in the days of our youth. It was easy then, though we should not have said so at the time. But change the age to the years from twenty-five to thirty-five, change the climate, change the food, change and multiply the insects. The latter are a very real factor in language study, for sleep is far from sweet when bedfellows are many ! The flea season is said not to begin until March, but I have known a bag in December of 176 in two nights. They bite, and with their many little feet, trample to and fro on their victims."

When the new missionary arrives, theoretically the first duty *is* language study. In practice, it is at once taking some of the burden off the overworked senior missionary. Educational Missionaries begin at once to teach English, which means time spent in preparation, in teaching, and in correcting, during which time they may hear *not one word* of the language they have to learn. Medical Missionaries work in the wards and operating theatres, and in the evening, when the brain is not at its brightest in a hot country, they try to do language study.

You cannot hustle Africa! The best way to make haste is to do it slowly and surely. It is not too much to say that many a Missionary has never developed 50 per cent. of his possibilities because of this mistaken policy at the first stage of his career.

This leads on to another problem. In the flood of enthusiasm for the Mission Field, few candidates consider the possibility of having to make an early, and permanent, return to the Old Country. Neither do candidates' committees often raise this point. Yet it is fundamental to efficient working in the field. Africa is not the land for half-timers or half-powers! If, at the end of the probationary period, facility with the language, and earnest methods of working, have not been acquired, they are not likely to be later on.

It is all too true that there are many in Africa who might do better work at home, just as there are many in home service who might double, or quadruple their powers for the Kingdom of Christ, if they came out to Africa. As things generally are, the home committee hesitates to recall a Missionary, and that man dreads the possibility of having to start life again in the Homeland, after he has cut all his connections with his old occupation.

It is a real dilemma to many an otherwise honest soul. If ordained, and connected with a Denomination, he may possibly find a Church, or he may not! If a layman, the problem facing his return is much more difficult. There are some with enough consecrated common sense to wait, and prepare for future possibilities, before going out to the field, by acquiring some definite knowledge that could be put to practical use in the event of return. One such keen earnest Missionary, a friend of the writer, faced this possibility honestly. Before going out, he went through the whole process of leather preparation, and manufacture. Happy and successful in his sphere in Africa, he told the writer that in the event of failure from health, or other cause, he should at once go home, start his business, and

seek from that end to hasten the Redeemer's Kingdom in the land of his choice. We need more of this practical sanity in the Mission Field.

The first term of service in the Field should actually be the last term of preparation for the work, though, of course, with the true Missionary, preparation never ceases. No half-hour interview at home can test character and ability, as well as consecration, like a term of the work itself amid the climate and people for whom the Missionary is destined. It is also due to the candidate that he should have an unfettered chance of proving his, or her ability, at the start. This is especially true in view of the low average of years of service, as the ascertained fact for Tropical Africa—five to seven years of effective active work for each individual, under present conditions.

The first essential for a probationer is to acquire the language. The second, a working knowledge of the life and thought of the people. The third, a very practical understanding of the climate and conditions of healthy work. The fourth, details and methods of his special task, evangelisation, education, medicine or industrial work.

These should be learned under a definite system, not by chance or haphazard, with or without the aid of those who have " bought " their experience. Here we find a possible difficulty in dealing with a single society. No special provision, or capable teachers, are perhaps available. This very difficulty might bring forth untold blessing if it led to a united effort of several societies to provide for each and all. This again lays emphasis on the fact that there can be no adequate training and testing, that is not in active continual contact with the African. There will be directions in which the probationer missionary, and senior African student, can work alongside one another. There would be no better way of acquiring the language, and the thought of the people, than this close fellowship. This problem, that at one time would have seemed insuperable, owing to the linguistic tangle of Africa, is gradually being solved by the

rapid extension of the various great *linguæ francæ*, and even English and French. A possible idea would be a joint, or Union Mission College, in each such language area. Here the "black" would pursue his higher studies, and the "white" pass his probationary period. Travelling facilities are extending so rapidly that such colleges might be far apart, serving very considerable areas. We have the nucleus of several such centres already—say Lovedale for South Africa, Livingstonia for South-East Central Area, the proposed Union College for the Congo for the West Central Area, the Kikuyu Alliance College for East Africa; the American University in Cairo would serve the whole of North Africa. The West Coast could find a centre in the healthy plateau of the Bauchi Highland in Northern Nigeria. These would be ample to embrace the whole continent for many a year. The Missionary probationer's first term would really be a post-graduate course—actually in the Field—and doubly valuable for that fact. Such a preparation time in the probationary period would make for a measure of efficiency in all life's service afterwards, that the present methods fail to do. Instead of this period being a stumbling block to enthusiasm, it should instil the would-be missionary with new thought and purpose. He should feel, with kindly sympathetic influences around, and the presence of the Holy Spirit within, that Missionary service had a fuller meaning and deeper purpose than ever he imagined in his first found passion. Might not such preparations be one of the surest means of raising that low average of five, or seven years, to possibly double that length of service.

Here we should effectively double the Mission staff in Africa. Is that an impossibility? If the writer lays emphasis on "man power" in the Missionary appeal, he by means overlooks "woman power." There is not the same need to appeal for the heroism and consecration of womanhood in the Mission Field. The woman is often there facing terrible odds alone, without the support and encouragement of a fellow white man in the whole country

side. There is not the same dearth of candidates for the Mission Field amongst women as amongst young men, in the Homelands. The hardest Mission Field in the whole of Africa is held by women—three women to one man—from Egypt to Morocco, the whole Mediterranean littoral under the thraldom of Islam. The woman Missionary is in the majority. The poet tells us in another association :—

> " The man took advantage of his strength to be
> First in the field,
> Some ages have been lost,
> But woman ripens early,
> Her life is longer,
> Let her not fear ! "

One of the most profitable occupations for young women in the Mission Field would be the post of assistant secretary and accountant. There is scope for a special band of volunteers trained for secretarial duties.

In our search for fresh reservoirs of service, let us see to it we stop the leaks in the present supply. Are we making the most of the supplies already in the Field ? Must we not sadly admit we are far from doing this ? It is not entirely the Missionary's fault. Many a man, with no experience of a particular work, has to undertake it on the principle that " availability " is more important than " capability." Hence we find so many square men in round holes, and *vice versâ*.

In the general world of civilisation, " it is estimated that seventy-three men out of every hundred are in the wrong job. That most men utilise only about a third of their mental and spiritual force." So says Edward Parrington in " Efficiency." Can we improve on this percentage in the Mission Field ? Is the existing percentage higher ? In many lives it certainly may be, in others one must admit the average. We need only to examine a few examples.

A student volunteer goes through his three, five, or seven years' Theological Courses, until his whole mind is thick with the dust of theology. He reaches Central Africa with

what manner of Missionary enthusiasm he has managed to save during these years. He is immediately set to routine office work, as he does not know the language, and so cannot go into the evangelistic or even educational work. He has to deal with accounts totalling several thousand pounds a year. He does not know the difference between " debit " and " credit," he has never had a lesson in book-keeping ! In whatever leisure hours he can secure he has to try and grasp the elements of a mysterious, and wonderfully complex language, where " tone " means everything. He has never had a lesson in phonetics !

He gets some rudiments of the language, and is promoted to a village where his first job is to build a house to live in. He has never seen a brick made in his life, he has never handled a saw or chisel. He begins to get discouraged, to wonder what has been the use of his years of theology. All the book-keeping and office routine could have been done infinitely better by a young lady accountant trained for secretarial work. The house could have been much more cheaply and durably built by a man who had spent no time on theology ! Sometimes these friendly aids are not available, one must admit. But too often they are not there simply because it is the policy of the Mission to do without them, from a false idea of economy. Unfortunately, such a policy is the most expensive of all when wasted time, wasted energy, and wasted materials are added, as they should honestly be, in the sum total of accounts. Commercial firms in Africa do not act in that way from " policy." They may have to do so occasionally from force of circumstances. They are used to criticising both sides of their ledger, and they know there is nothing so expensive as inexperience and inefficiency. The day of the " Jack-of-all-Trades Missionary " is rapidly passing with the opening up of Africa. There is an increasing demand for the man who is a decided " master " of at least one department. The specialist is needed more and more ; the Medical man ; the Educationalist ; the Linguist and Translator ; the

Industrialist and the Farmer. But the specialist must not be so angularly square that he cannot get into a round hole in an emergency! Also, he must realise that the "other man" may have some ideas worth consideration.

Perhaps one of the most pathetic forms of waste is that where a senior Missionary has to do the humdrum routine of office duty as secretary. He may be the most capable linguist in the Mission. Possibly the only one with the necessary qualifications to undertake the translation of the Scriptures. The Africans are hungry for the Word of God. They have to remain hungry while the secretary spends his days, his energy, perhaps his declining years, in accounts and correspondence that could be far better done by the same young lady trained for secretarial duties. True, she will not be able to undertake the responsibility of settling Mission problems, or even composing the correspondence. These items, however, are not those that monopolise time and energy. Generally, such could be settled in an hour's interview with her chief in the forenoon. He then would be free for the rest of the day for the really serious problems of missionary advance. This senior Missionary may be, from his long experience, the most enlightening of teachers for the senior classes, or teacher training. At present he has to forego that and tot-up accounts. What a loss to the Kingdom of Christ! The problem is a big one, but should not be shirked on that account. The day is fast approaching when, in the interests of efficiency and economy, there will be a desire on the mission field for a wider scope in administration. Business men are finding out that they cannot "run" their big concerns as they used to, from comfortable offices in Liverpool and London. They are having to give increasingly wider powers to their managers on the spot. The directors themselves are finding they must face some of the risks of the land, from which their wealth is obtained, if their concern is to be efficiently managed. Some societies do send out "block sums," leaving those on the spot to make the fullest use of the money

available. If we are to make the most of the men, and means, available, this principle will need to be extended. The day is quickly passing when every small matter, out of the routine of the Mission, must be referred to headquarters for approval, or revision involving needless, and sometimes fatal, delay to the particular project.

If this principle could be generously adopted, what an economy at the home end would be effected. Many a secretary could leave the home base, and take his position in the fighting line.

The percentage of income at present necessarily earmarked for Home expenses could be greatly reduced, with a corresponding gain for the resources at the front. True, such a policy would involve radical change in present organisation and administration in many Societies. But that must be faced. The day is coming when those who have the final responsibility for efficiency on the field will be asking for the direction of it.

Home expenses divide naturally into two parts, Administration and Propaganda. The ratio between the two may be nearly equal. A general low average of Home to Field expenses may be taken at 10 per cent. This again might be roughly equalled between administration and propaganda. We thus arrive at the rough figure of a shilling in the pound of the total income of the Society being required to manage the Mission, and another shilling to enlist its support. One shilling to "control" the Missionary, another to "wake" the subscriber. Half of the former might be saved by transferring all field administration to the field, and half of the latter by a broad system of co-operation in propaganda. If this shilling in the pound could be saved, what would it mean? No statistics are available to give the exact total of contributions for foreign Missions in Africa, but from such averages as can be gathered it would seem that the sum is not short of £3,500,000 a year. Ten per cent. of this for Home expenses gives £350,000—or £175,000 for Administration, and the same for Propaganda. If this

£175,000 could be saved on Home expenses it would provide for 350 Missionaries on the same basis, or an addition of 5 per cent. to the existing Missionary force.

The problem is worth investigation.

The question that would trouble some at the home base would be, " Are the Missionaries sufficiently qualified to assume such responsiblities ? " No comprehensive answer could be given, as yet. Where the policy is carried out already there is apparently no difficulty. It may be in some instances that the staff in the Field might need strengthening with some more experienced heads; that is only a temporary problem. Responsibility makes for stability. We must think of the future, big with possibilities.

We have not exhausted the " man power " of the Churches yet. There is the layman of middle age and robust constitution. Can he not be enlisted ? There remain many spheres of opportunity in the Mission Field for the layman, who may not have had a definite ministerial training, or even experienced a call to evangelistic service in the Mission Field. There is ample opportunity of aiding, and co-operating with, evangelistic missions. Missionary work would be immensely helped if capable business men were ready, and willing, to undertake the " business side " of missions in the field, as well as at home. In all problems of comity and co-operation, proposals revolve round certain questions which may be summed up in the following :—

1. Systematic, comprehensive and continuous survey of each field, noting all facts of present work and future possibilities. All areas preparing these plans on a uniform basis. Copies of such survey to be available in England and America as well as the field, for reference by those wishing to give intelligent assistance to existing work, or desirous of entering unoccupied areas. To devise plans whereby the whole field can be worked most efficiently, and with the greatest economy in men, time and money.

2. Investigation of tribal and language problems with a view to preparing and standardising those that reach the

largest numbers, and are most likely to prove "living languages." Union in translation work.

3. Co-operation in Medical, Educational and Industrial efforts.

4. United policy in the relation of the Missions to the various Governments.

5. Co-operation in transport, buildings, supplies, hostels and rest-houses.

6. To watch over the interests of the African, and, where necessary, seek to influence legislation on his behalf.

7. To keep ever in view the goal of establishing a self-supporting and self-propagating Native African Church, and plan for it.

8. The production and sale of Christian literature. Where necessary, the establishment of Mission printing presses. Possibly the issue of a periodical circular, or magazine.

9. A united appeal to the Home Churches, and co-operation at the Home base.

10. Assistance of neighbouring Missions in case of furlough, sickness, etc.

One of the first arguments against such extended efforts as above, raised by Missionaries, is the understaffed state of most societies. Missionaries are so engrossed in the daily routine, and local station affairs, they have little time and energy to "look up and around." It is just here that valuable help may be forthcoming. The whole object of such co-operation is the easing of routine, and planning for that efficiency that shall make present forces more useful.

If we look at such clauses as Nos. 1, 3, 4, 5, 6, 9 we find that they could be largely carried through by a competent staff outside the actual evangelistic Missionary force. Here is the opportunity to augment that Mission force by earnest, capable, enthusiastic business men, who have undergone no training or apprenticeship as Missionaries, and whose age and other considerations might bar them from looking forward to direct service as such.

Men in middle life, who have had practical experience in business affairs, Medical or Educational careers, Government Service or other secular callings.

Many a Mission is losing in efficiency, and economy, by round men trying to fill square holes. The University-trained linguist laying bricks, while the people around are hungering for the Word of Life in their mother tongue; men whose souls are burning with evangelistic zeal, making sometimes vain attempts to doctor physical ailments, and manufacture furniture. In each case, the work for which the man is least adapted absorbs more energy, and nerve force, than that which is nearest his heart and capacity.

Here is the chance for the men in their forties, or even over, who, in a successful secular career, have made a small competency, and with whom the passing years and fuller knowledge have brought a deeper conviction of their responsibility for the perishing heathen, to come out, if possible, at their own charges, to the help of the Lord against the Mighty. By such men carrying the burdens indicated in these claims, many a Mission Field would experience a new lease of life.

Two " ailments " in the Mission Field fill many a Missionary with sad memories, and despairing prospects, teeth and accounts ! One of the most practical, and beneficial, combinations the writer has come across in Africa, in this connection, is that of a trained accountant and dentist. Fully qualified in both professions, he travelled his Mission's sphere, spending a month at a time repairing both the teeth and the accounts of Missionaries. Who will venture to say he was not fulfilling His Master's purpose in going about doing good ? Relieving pain, mental and physical, he was materially adding to the efficiency of the Missionary.

Could not some accountants qualify as dentists, or dentists as accountants, so that each district might have such a benefactor ?

Could not some scientists or lawyers, whose minds have been trained to deal with world problems, and who are longing for a fuller life of service, come out to each district and undertake the surveys and attendant problems of clauses 1 and 3 ?

Could not some commercial men, architects or builders, some motherly matrons, or lonely ladies, come out and relieve the Missionary of all anxiety under clause 5?

Could not some editor, journalist, or printer, come out to each area and make a success of clause 8?

Could not some influential men at home, who are unable to go out to the field itself, become "Home Consuls" for each geographical district, with corresponding men in the field, carrying through clauses 1, 4 and 6, bearing that same title on the field? What finer combination of two men of the right stamp, experienced, capable, enthusiastic, united to advance by all means, spiritual and material, the interests of their joint district. A most encouraging start has already been made in this direction by the appointment of Pastor H. Anet, to act in Brussels in the interests of all the societies at work in the Belgian Congo.

None of the foregoing services need special calling, and training, for a life in the mission field. They would not be dependent on a full knowledge of the language, a working system would soon develop with the right man. Most Mission Fields have capable boys, who could act as interpreters. But, what about the climate? Well, such men as indicated come out in the Government, and commercial services. Age and climate form no bar, why should it be different in the Mission Field, with its vastly greater call and possibilities?

While Africa waits for the young men, cannot their seniors do their part for her redemption? Africa must "know" if she is to "believe." She can only "know" through the human agent. For such she waits, stretching out her hands, blindly perhaps, to God. She asks for bread, and too often she receives a stone. The out-stretched hands are seized by the agents of a false prophet, a grasping commercialism, or tyrannous overlord. These have, alas, too often forestalled the evangelist. If such a body of experienced laymen acted in unison, what would it not mean for unity and co-operation amongst the Missionaries themselves?

If we have told the story of the Missionaries' difficulties, we must never forget their wonderful triumphs.

They have indeed won through. Time and space fail to tell of their courage rising to heroism, of their conquest of the terrors of heathenism, of their mastery of savage languages, of the degraded races they have raised to a Christian civilisation, of the African Churches they have founded. In no lands are there greater trophies of grace witnessing to the power of the Holy Spirit. They face a task that dwarfs all service in the churches of the home-lands. They call for comrades to join in the noble warfare. "*Come over to Africa and help us!*"

In no field of service is there greater reward than in the Mission Field: reward in the consciousness of obedience to the Great Commission; reward in the growth of the Kingdom; reward for time and eternity. There is no department of Christ's service with greater opportunity and greater possibility for a dedicated life.

We have spoken of some of the apparent causes of failure and want of efficiency, but it is only that we may review the position before the next advance, and provide for all deficiency of personnel and material.

The work accomplished by individual Missionaries, notwithstanding inadequate support from the home base, is truly marvellous, and the surest testimony to the power of the Holy Spirit working in and through them.

Faced with problems they could never have anticipated before entering on the work, they have laboured incessantly, and studied whole-heartedly problems of language, of education, of medicine, of building construction, and the multitude of other calls that come to the earnest and progressive Missionary. With the urge of necessity upon them, they have conquered, and so built up the material elements necessary for the carrying on of the spiritual work.

There are men and women labouring in the far-off fields, unknown to fame, giving their all for the salvation of

Africa, who, if they had served as whole-heartedly in a secular calling, would have become leaders in statesmanship, in commerce and the many professions. Their names would have become household words. They have chosen the better part.

There is no department of the Kingdom of Christ where the financial contributions of the members of the home churches find greater return for expenditure. We may even use the phrase "greater purchasing power." But it might have been even greater with more efficient methods. Many a time the hard-pressed Missionary has had to try to stretch £1 to do the work of £5. Where commercial transactions can rely on adequate capital, business methods can be planned accordingly. The Kingdom of Christ has to rely on income only, and that of a very fluctuating character.

Africa is rapidly rising in the scale of giving. In some societies the average contributions of the African actually exceed those of their home supporters, European and American. In some parts the African is contributing threepence per week; in others he has risen to £1 a year.

That the home churches can give more generously, if only they have the right spirit of consecration in their gifts, is proved by one of the smaller denominations, the Seventh Day Adventists, who have actually reached an average annual contribution per church member of no less than £4 10s., and that after a tithing amounting to £8 per member for ordinary purposes.

The secret of success in the extension of the Kingdom of Christ overseas lies not only in more efficient methods in those lands: it lies mainly in the waking of the home churches to a sense of their responsibility.

EPILOGUE

The Story is Told!

If the reader has followed thus far, he may forgive a few day dreams—and a few words of testimony for the African.

Without the courage, patience and loyalty of the African lads, who have made the writer's journeys across the continent possible, this story could not have been told. These lads have literally been through fire and water. When the prairie fire threatened to overtake the travellers, they have boldly passed through the conflagration to safety on the charred area.

When swamps have covered the country to the horizon, even to shoulder depth over the path, and a slip might have cost a life, their sturdy arms were ready.

They have gone on the march unflinchingly when they knew that tribal war was devastating the land, and at any moment a raiding party might be met, when but for the protecting hand of a kindly Providence, disaster might follow.

They have marched on through the day and through the night, when food has been unobtainable. Away in the great forest regions, after a long and weary march, supplies exhausted and none obtainable, they have brought all they could—the all—a handful of rice, a small poached egg, and some tea. Gladly, but reluctantly, they accepted and shared the rice, a mere mouthful after such a day's march.

Again, after a full day's march of thirty miles, no supplies being obtainable, except one diminutive and skinny chicken, which was being carefully saved against a worse day on the morrow, it became necessary to resume the march after dark. Faint and weary as they were, the chicken was

given them, as an apology for a meal, before the march was resumed. At the end of the march, as the writer was turning into a mud hut after midnight for a rest, the " boys " produced this chicken. Famished though they were, they had carried it the whole journey through, that their Master might have it. Nearly fifty miles of rough forest track and swamp they had marched that day without refreshment. When the prospect of even that mite (the chicken) was theirs they kept it sacredly. When they were told to take it the bones of the poor chicken could be heard cracking in their strong but famished jaws.

Yes, the African repays trust every time. Trust him and he will not fail you !

Again, another of those forced marches. In the early part of an evening a tropical downpour and thunderstorm had deluged the country. After it cleared the march was resumed. Hour after hour, in the dead darkness of the forest tracks the journey continued. In that hour some call " witching " just before dawn, the swamps increased, the last stars disappeared, the storm clouds again threatened, all became so densely black it was useless to watch the guide only a few yards ahead.

All sense of sight failed. The sense of sound alone availed.

As the guide plodded on through the floods, the swish-swish of his movement gave the only clue to direction. It became impossible to tell each step how deep the water might be, knee-deep, or waist-deep.

There were moments when it seemed as if human strength must give in, whatever the cost, but one remembered " The Guide " above and the faithful strong arms of the " blacks " behind, ready in an instant if needed. The native leader felt his way, with bare feet, on the solid earth below the swirling waters.

At last the earliest streaks of dawn broke on the horizon as we came out of the swamp, out of the forest to an open savannah. Rapidly the dawn cast away all gloom. The glory of the Heavens appeared in majesty. All danger

was passed. Victory was assured! Need we point the moral? The darkest hour in Darkest Africa may be just before the dawn!

Africa can be won!
Africa is being won!
Africa will yet be one of the brightest gems in the
Crown of IMMANUEL!

. . . . .

In those long lonely marches, when for three months on end—for over a thousand miles—one has passed through regions never yet reached by the Messengers of the Gospel, and with no news of the outside world, no comrade but the Greatest and Surest, it has been possible to indulge in day-dreams.

. . . . .

The doors of the great Albert Hall were flung wide open to gather the crowd assembling from the Churches of Old England. It was to be a memorable night. The prime of England's manhood, and the fairest of her maidenhood, were coming. From every direction the throng was assembling, young and old. One group seemed prematurely aged. Thin, and yellow tanned, their appearance told of suffering in tropical lands. Another group, apparently in sheer curiosity, were asking where the "black men" were to be seen, and could they get in? At last the notices appeared "House full."

The great organ thrilled the immense congregation as it peeled forth the familiar strains, "All people that on earth do dwell." When it subsided a hush followed, and all eyes were turned to the platform. The leaders of evangelical Christendom ascended the platform. Then the choir burst forth—

"Coming coming, yes they are,
Coming, coming from afar,
Afric's sons of colour deep."

Up the steps of the platform marched the representatives of many a tribe and nation from darkest Africa.

A great welcome was given by the enthusiastic audience. Archbishops, Moderators, Presidents, told of these men who had journeyed from their far-away lands, for one purpose, to tell the story of Africa's need, and to appeal to the great Christian nation for ample reinforcements to carry the story of God's grace to all their peoples, while they lived. Then, one after another of this great deputation spoke in fluent English, or by interpretation. All with one passionate call—"Come over to Africa and help us!"

Kings, Prime Ministers, Great Chiefs, told what they had heard of the great white lands, their prosperity, their many Christian youths and maidens, who could be so easily spared to carry some of the blessings of a Christian civilisation to their own dark and neglected lands.

The appeals were impassioned in their simplicity!

The final call asked for volunteers for Africa. Would they come up to the platform and meet the representatives from Africa for a further heart-to-heart conference?

From every part of the great Hall there arose the finest specimens of Britain's young men and women. Silently they wended their way through the crowded audience, and clasped the hands of their dusky visitors. White hands clasping black for the first time!

The Doxology quietly closed the public proceedings, and the throng silently left.

The volunteers remained in conference with the Africans.

. . . . .

Westminster Abbey was thronged.

Missionaries to be, burning with zeal for the redemption of Africa's sons and daughters. Statesmen and Administrators joined in the response, determined to see that Africa was guided into those ways of righteousness that exalt a nation. Men of commerce were there. They were going to prove that fair-dealing and honesty were compatible with successful trade developments. That in all things it was possible to honour the Christian Faith.

The sympathetic congregation filled every part of the

Abbey. The King and Queen were present in simple state. The great organ led with—

"The Church's one foundation
Is Jesus Christ her Lord."

The Moderator of the Scottish Presbyterian Church led the prayers. The President of the Free Churches read the lessons, Ireland and Wales took part in the fellowship, the Archbishop preached the sermon of Dedication. At its close the Doxology rang forth in unison in numerous African dialects.

The congregation stood while Their Majesties passed slowly down the Nave, and took their stand on either side of the memorial of Africa's greatest Christian hero pioneer. Silently they read the inscription to the Missionary, Philanthropist, Traveller.

Then as the organ gave forth in modified tone "The Hallelujah Chorus," the noble band of volunteers filed down the Nave in pairs. As they reached the sacred spot they parted right and left.

Their Majesties handed to each a specially bound copy of "The Word" with the message—"Go in the name of the King of Kings, take this volume to Ethiopia. Tell every tribe and nation the secret of England's greatness!"

Fine weather down the Channel, and across the Bay, had made it possible for the passengers on the great liner *Evangel* to become acquainted with each other. Specially chartered for the voyage she had been re-christened for the occasion.

The Band of Volunteers were now on their way to the land of their call. They were accompanied by many veterans, going out to Africa for the last time. Passing the Pillars of Hercules plans were made for a conference to be led by these veterans. The sunny days along the Mediterranean passed all too quickly. Teacher and learner sought to make the most of the precious moments. The Mountains of Crete were sighted, and preparations made for the landing of the first party in the historic land of Egypt.

Just before dawn on the last day the great light of Port Said was visible to the south-east, forty miles away.

The whole assembly gathered on deck for the final united act of Dedication. It was a moving time, as the Heavens were gilded in glory. The last act of worship was the adoption of the watchword

CHRISTUS LIBERATOR

which was to ring throughout the lands of Ethiopia.

From Egypt the *Evangel* passed on to circumnavigate the continent, landing the various parties at port after port. In each place some weary Missionaries were taken on board to fill the places vacated, and to join in the glorious fellowship. Thus the *Evangel* returned to the old land with a full complement of passengers, and a new spirit of fellowship was created in the noble army at the front in the dark continent.

. . . . . .

And yet another dream.

Away on the heights of Namirembe, Uganda's mighty cathedral is sounding forth the drum welcome to an oncoming host. Along every road the concourse is slowly ascending the Pilgrim Way. The cathedral is full, and the hill-top white with the national costume. The brilliant colours of the dress of representatives of other nations added splendour to the vivid scene. From north, south, east, and west; from the Congo, Kenya, Tanganyika, Nigeria, from the torrid Sudan, the temperate south, from Nyasaland to far Nigeria, from the Gold Coast to Algeria representatives had come to tell what great things the Lord had done for them in their own lands.

The "Te Deum" was sung by the choir, and the whole hill-top burst forth into praise.

After the Service a conference began to decide the form and constitution of a great UNITED AFRICAN CHURCH with the basis "All one in Christ Jesus."

The Missionaries from the Western lands were happy spectators. Their work was done. With hearts full to over-

flowing they spoke of the victories of the Cross in the lands of Ethiopia.

After this, in my vision, I saw a vast throng which no man could number, of men from every nation and of all tribes, and people and languages. They stood in front of the throne and in front of the Lamb, robed in white, holding palm branches in their hands, and crying in a loud voice :—

> " Salvation be ascribed to our God who is seated on His throne and to the Lamb."

And all the angels were standing round the throne and the councillors and the four creatures, and they prostrated themselves on their faces in front of the throne and worshipped God, saying :—

> " Amen. Blessing, and praise, and wisdom, and thanksgiving and honour, and power, and might be ascribed to our God for ever and ever. Amen."

Then one of the councillors turned and said, " Who are these who are robed in white ? and whence did they come ? "

" My Lord, it is you who know."

" These," he said, " are they who came through the Great Persecution ; they washed their robes white in the blood of the Lamb, and therefore it is that they are before the throne of God, and are serving Him day and night in His Temple ; and He who is seated on the throne will shelter them. Never again shall they be hungry, never, never again shall they be thirsty, nor shall the sun smite upon them, nor any scorching heat ; for the Lamb that stands in the space before the throne will be their Shepherd, and will lead them to lifelong springs of water, and God will wash away all the tears from their eyes." Again one of the councillors turned and asked :—

" But whence is this great array ? "

" Then the great Angelic Choir standing round the throne sang out, and the vaults of heaven rang with the chorus—

" These are they from the lands of Ethiopia, the sons and daughters of Ham.

" AFRICA HAS BEEN WON ! "

APPENDIX

POPULATION, TRIBAL AND RELIGIOUS CENSUS OF AFRICA

NOTE.—This schedule has been compiled from the latest figures available, but it will be understood that there may be considerable variation between the several authorities supplying the estimates.

GENERAL STATISTICAL SCHEDULE OF AFRICA

INDEPENDENT AFRICA

Country.	Area S.M.	Av. Dens. P.S.M.	Population Census. Total.	African.	European.	Asiatic, etc.	Tribal Census. Tribes and Sub-tribes.	Written Languages.	Moslem Tribes.	Under Moslem influence.	Pagan. Tribes.	Religious Census. Protestant.	Roman.	Pagan.	Moslem.
Abyssinia . .	350,000	31	11,000,000	11,000,000	150	—	216	10	35	180	180	10,000 2,000,000 (Coptic)	—	6,000,000	3,000,000
Egypt . . (Occupied) .	363,181 (12,013)	35 (1,060)	12,723,402 —	12,471,402 —	206,000 —	46,000 —	30	30	29	1	—	47,475 Coptic : (856,788) Jews : (59,581)	100,334	—	11,628,804
Liberia . .	48,000	31	1,500,000	1,500,000	100	—	34	4	—	34	34	20,000	5,000	1,475,000	300,000
Totals . .	761,181	—	25,223,402	24,971,402	206,250	46,000	280	44	64	215	214	77,475	105,334	7,675,000	14,928,804

BELGIAN AFRICA

Belgian Congo .	909,654	14	(12,000,000) (13,000,000)	12,000,000	10,000	—	418	32	1	25	417	110,000	500,000	14,750,000	250,000
Ruanda . .	8,000	450	3,600,000	3,600,000	236	—	3	1	—	—	3				
Totals . .	917,654	—	15,600,000	15,600,000	10,236	—	421	33	1	25	420	110,000	500,000	14,750,000	250,000

Country.	Area S.M.	Av. Dens. P.S.M.	Total.	African.	European.	Asiatic.	Tribes and Sub-tribes.	Written Languages.	Moslem Tribes.	Under Moslem influence.	Pagan Tribes.	Protestant.	Roman.	Pagan.	Moslem.
	Population Census.						Tribal Census.					Religious Census.			
Cameroons	33,750	20	660,109	660,024	85	—	30	3	6	24	24	10,000	?	435,000	115,000
Gambia	4,000	52	210,785	210,520	265	—	4	3	2	2	2	1,600	?	181,720	28,000
Gold Coast	78,650	28	2,233,360	2,230,494	2,866	—	79	4	—	79	79	146,000	?	1,967,182	60,000
Islands, E.	1,000	425	425,000	—	—	—	—	—	—	—	—	—	—	—	—
,, W.	87	45	3,950	—	—	—	—	—	—	—	—	—	—	—	—
Kenya Colony	208,320	13	2,602,696	2,549,167	12,529	41,000	109	23	27	21	86	50,000	?	2,125,745	250,000
Zanzibar	620	426	264,270	250,000	270	14,000	5	1	5	—	—	—	—	67,000	183,000
Nigeria	363,700	51	18,635,442	18,627,303	8,139	—	255	20	26	200	229	267,000	?	10,000,000	8,600,000
Nyasaland	37,890	30	1,212,475	1,210,344	1,462	669	29	9	—	4	29	110,000	45,000	1,027,344	73,000
Rhodesia, N.	287,950	4	1,145,266	1,140,642	4,624	—	65	16	—	—	65	22,000	?	1,118,642	—
,, S.	143,830	6	878,259	839,085	39,174	—	69	4	—	—	69	23,000	?	811,473	—
Sierra Leone	30,000	51	1,540,748	1,539,024	1,161	563	37	8	2	35	35	38,000	5,000	1,239,587	300,000
Somaliland	46,300	7	346,205	344,170	46	1,989	12	1	12	—	—	—	—	—	344,170
Union of South Africa	473,106	16	7,843,661	5,973,394	1,672,116	198,151	8	8	—	—	8	950,000	95,000	6,060,661	50,000
Basutoland	11,716	42	498,871	495,937	1,693	1,241	17	1	—	—	17	93,000	34,000	371,871	—
Bechuanaland	275,000	1	159,143	157,400	1,743	—	11	1	—	—	11	23,000	?	134,400	—
S.W. Africa	322,200	1	239,000	239,000	—	—	19	6	—	—	19	63,000	?	176,000	—
Swaziland	6,678	16	113,400	111,105	2,205	—	1	1	—	—	1	—	—	110,000	—
Sudan, A.E.	1,015,000	4	6,003,000	6,000,000	3,000	—	241	12	114	50	127	250	?	4,000,000	2,000,000
Tanganyika	384,180	10	4,124,438	4,105,938	3,500	15,000	231	20	2	75	229	42,000	150,000	3,607,000	300,000
Togoland	13,040	14	186,650	186,650	—	—	11	1	—	11	11	—	?	111,650	75,000
Uganda	110,300	27	3,148,481	3,137,599	1,708	9,174	45	14	2	15	43	325,000	360,000	2,349,602	93,000
Totals	3,847,317	13	52,475,209	49,799,367	1,756,586	281,787	1,278	156	198	516	1,084	2,163,850	?	35,894,877	12,471,170

Country.	Population Census.						Tribal Census.					Religious Census.			
	Area. S.M.	Av. Dens. P.S.M.	Total.	African.	European.	Asiatic.	Tribes and Sub-tribes.	Written Languages.	Moslem Tribes.	Under Moslem influence.	Pagan Tribes.	Protestant.	Roman.	Pagan.	Moslem.
Algeria	1,119,416	4	5,490,520	4,740,526	750,000	—	175	3	—	—	175	250	—	—	4,740,000
Cameroons	267,000	10	2,830,000	2,830,000	—	—	118	7	4	20	114	135,000	—	2,330,000	500,000
F. Equatorial A.	513,000	5	2,854,936	—	—	—	—	—	—	—	—	—	—	—	—
Do. Chad Dist.	—	—	(1,271,371)	1,271,371	—	—	30	4	11	19	19				
Do. Gabun Dist.	—	—	(388,788)	388,788	—	—	30	2	—	—	30				
Do. Moyen-Congo	—	—	(581,143)	581,143	—	—	3	—	—	—	3	6,000	—	2,354,000	500,000
Do. Ubangi-Shari	—	—	(606,644)	606,644	—	—	69	1	1	—	69				
Madagascar & Isd.	226,000	14	3,243,000	3,153,000	18,000	72,000	36	2	—	—	36	525,000	400,000	2,578,000	75,000
Morocco	520,000	11	6,000,000	5,487,800	—	—	111	2	111	—	—	15	—	152,000	5,324,000
Sahara	924,000	1	(450,000) to (1,000,000)	450,000	—	—	51	2	51	—	—	—	—	—	1,000,000
Somaliland	46,300	4	208,000	208,000	—	—	6	6	6	—	—	—	—	—	208,000
Tunis	45,000	44	2,000,000	2,000,000	—	—	56	3	56	—	—	50	—	—	2,000,000
W.A., French	1,853,000	—	12,845,887	12,845,887	—	—	—	—	—	—	—	—	—	—	—
Consisting of—															
Dahomey	(41,000)	—	(841,000)	841,000	—	—	29	4	2	27	27	—	—	547,000	294,000
Guinea	(93,000)	—	(1,875,000)	1,875,000	—	—	20	3	5	15	15	600	—	1,219,000	656,000
Ivory Coast	(122,000)	—	(1,545,000)	1,545,000	—	—	22	2	3	19	19	—	—	1,445,000	100,000
Mauretania	(259,000)	—	(261,000)	261,000	—	—	27	2	3	24	24	—	—	2,500	258,000
Niger Territory	(495,000)	—	(1,084,000)	1,084,000	—	—	4	2	4	—	—	—	—	565,000	579,000
Senegal	(74,000)	—	(1,220,000)	1,220,000	—	—	11	3	4	7	7	—	—	322,000	834,000
Sudan, F.	(645,000)	—	(2,474,000)	2,474,000	—	—	10	4	6	4	4	—	—	1,518,000	956,000
Togo Territory	(15,000)	—	(673,000)	673,000	—	—	19	3	2	17	17	—	—	600,000	73,000
Upper Volta	(124,000)	—	(2,873,000)	2,873,000	—	—	19	2	7	12	12	—	—	2,429,000	440,000
Totals	5,513,876	—	35,723,000	34,563,000	768,000	72,000	846	51	276	164	571	666,915	?	16,061,500	18,477,500

ITALIAN AFRICA

Country.	Area S.M.	Av. Dens. P.S.M.	Total.	African.	European.	Asiatic.	Tribes and Sub-tribes.	Written Languages.	Moslem Tribes.	Under Moslem influence.	Pagan Tribes.	Protestant.	Roman.	Pagan.	Moslem.
	Population Census.						**Tribal Census.**					**Religious Census.**			
Eritrea . .	60,000	63·0	403,000	400,000	3,000	—	7	1	3	4	4	5,000	3,000	100,000	300,000
Somaliland . .	140,000	3·0	450,000	450,000	—	—	28	1	28	—	—				450,000
Tripoli . .	410,000	4·0	1,700,000	1,700,000	—	—	13	1	13	—	—				1,700,000
	610,000	—	2,553,000	2,550,000	3,000	—	48	3	48	—	—	5,000	3,000	100,000	2,450,000
PORTUGUESE AFRICA															
East Africa . .	300,000	11·0	3,200,000	3,200,000	—	—	58	8	—	14	58	31,000	—	3,070,000	130,000
Guinea P. . .	14,000	28·5	400,000	400,000	—	—	5	1	1	4	5	—	—	300,000	100,000
W. Africa . .	480,000	10·3	5,012,000	5,000,000	12,000	—	75	3	—	—	75	35,000	—	5,000,000	—
	794,000	—	8,612,000	8,600,000	12,000	—	138	12	1	18	138	66,000	?	8,370,000	230,000
SPANISH AFRICA															
Rio de Oro . .	30,000	2·6	79,500	79,000	500	—	2	1	—	2	2	—	—	—	79,000
Rio Muni . .	82,400	3·3	275,000	275,000	1,000	—	3	2	—	—	3	4,000	5,000	275,000	—
Tetuan Riff . .	10,000	71·0	715,000	600,000	100,000 Jews: 15,000	—	9	2	9	—	—	—	100,000 Jews: 15,000	220,000	495,000
	124,400	—	1,069,500	954,000	101,515	—	14	5	9	2	5	4,000	105,000	495,000	574,000

GRAND TOTAL FOR AFRICA

Country.	Area S.M.	Total.	African.	European.	Asiatic.	Tribes and Sub-tribes.	Written Languages.	Moslem Tribes.	Under Moslem influence.	Pagan Tribes.	Protestant.	Roman.	Pagan.	Moslem.
	Population Census.					Tribal Census.					Religious Census.			
Independent Africa.	761,181	25,223,402	24,971,402	206,250	46,000	280	44	64	215	215	77,475	105,334	7,675,000	14,929,000
Belgian Africa .	917,654	15,600,000	15,600,000	10,236	—	421	33	1	25	420	110,000	—	14,750,000	250,000
British Africa. .	3,847,317	52,475,209	49,799,367	1,756,586	281,787	1,278	156	198	516	1,084	2,163,850	—	35,894,099	12,471,000
French Africa .	5,313,876	35,722,349	34,563,159	768,000	72,000	846	51	276	164	571	666,900	—	16,061,000	18,478,000
Italian Africa .	610,000	2,553,000	2,550,000	3,000	—	48	3	44	4	4	5,000	3,000	100,000	2,450,000
Portuguese Africa .	794,000	8,612,000	8,600,000	12,000	—	138	12	1	18	138	66,000	—	8,370,000	230,000
Spanish Africa .	124,400	954,000	1,069,500	101,515	—	14	5	9	2	5	4,000	105,000	495,000	574,000
Totals . .	12,368,422	141,139,960	137,153,428*	2,857,587	399,787	3,025†	304‡	593	944	2,437	3,093,225	2,000,000	83,345,000	49,382,000

* This figure includes the maximum estimates for Abyssinia, Angola, the A.E. Sudan, and some others. Probably the nearest estimate of the African population is between 132,000,000 and 135,000,000.

† Allowing for overlapping, this figure would be 3,000.

‡ Allowing for overlapping, this figure would be 244.

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